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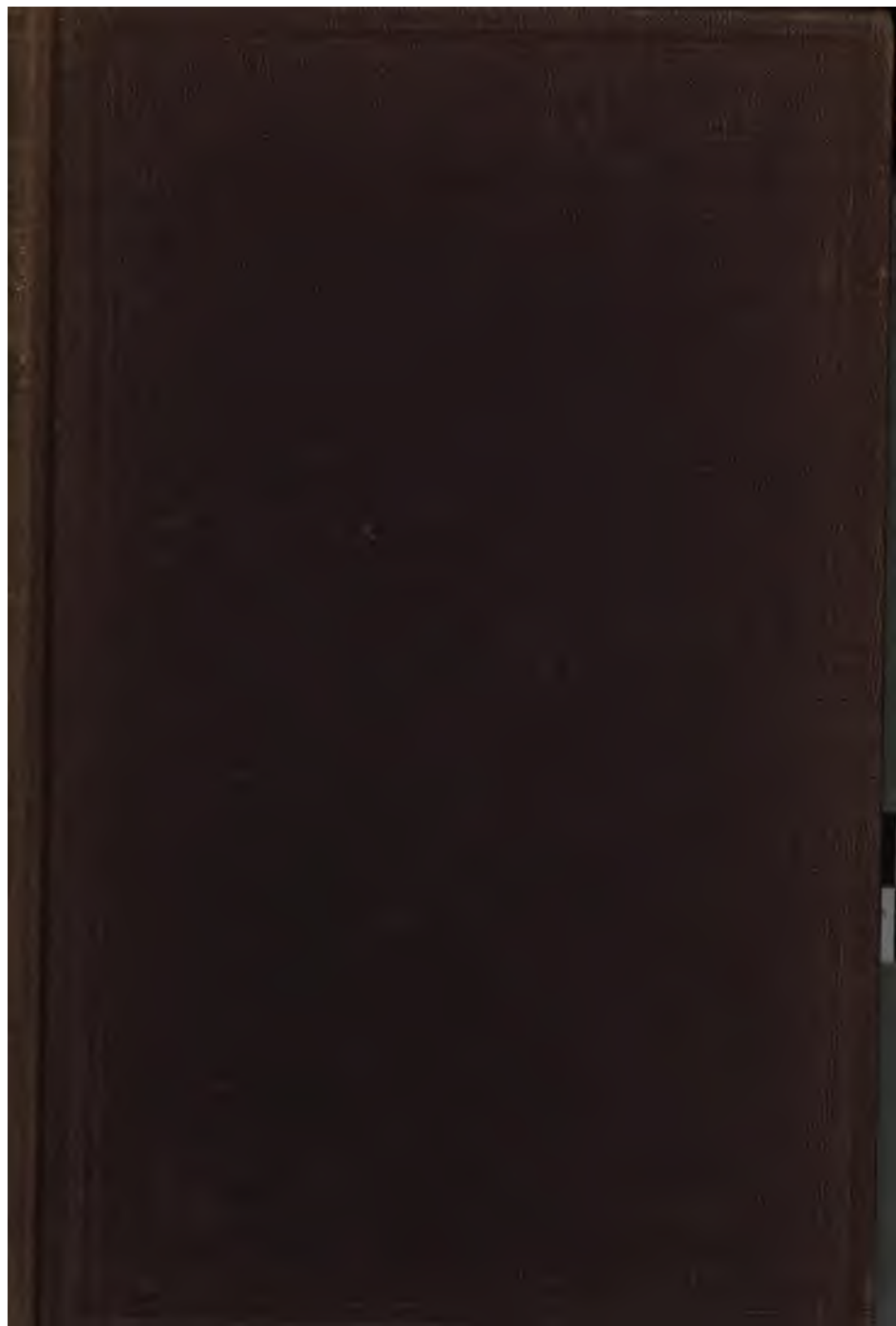
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THE  
LORD'S SUPPER;

ITS

INSTITUTION, NATURE, PREREQUISITES, AND LAWS  
REGULATING ITS OBSERVANCE.

BY

A. P. WILLIAMS, D. D.,

WITH A BIOGRAPHICAL SKETCH OF THE AUTHOR

BY

A. H. BURLINGHAM, D. D.



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## DEDICATION.

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*To the Ministers' and Deacons' Conference of the General Association of United Baptists of the State of Missouri, and to all who are willing to keep the ordinances as they were delivered to the churches by the Savior and his holy Apostles, is this little volume respectfully and affectionately dedicated by*

THE AUTHOR.

“Now I praise you brethren that you remember me in all things, and keep the ordinances as I delivered them to you.”—

*Paul.*

“Whatsoever he saith unto you, do it.”—*Mary.*

“Why call ye me Lord, and do not the things which I say? If ye know these things happy are ye if ye do them.”—*Jesus.*

## BIOGRAPHICAL SKETCH.

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The important service of preparing a brief biographical notice of the lamented author of this work, and of furnishing a few words commending it to the public, should have been committed to other hands. There are many brethren in our State who, by long and endearing acquaintance with Dr. Williams, are far better qualified to write these few memorial and introductory pages demanded by his untimely death and last considerable literary production, than is he who, by reason of the mistaken judgment of the publishers, has been chosen to perform the task.

When the writer was first asked to provide a few introductory sentences for this work, the author was in sound health and fully employed in his Master's service, as he had been for nearly forty

years. Little then was it thought that this was to be the last contribution of his busy and prolific pen to the cause of Christian truth, and to the work of denominational assertion and defense. Then it could not have been divined that, instead of the brotherly privilege of furnishing a few words of tribute to the excellence of the work itself, our painful duty would be to occupy this little space with a loving tribute to the memories and virtues of the deceased author. The barest outline of our brother's life and work is all that will be attempted, as there is a full memoir of him now in course of preparation. May that be worthy of the great and good man, and impress him upon the living for generations to come—an excellence and a power we cannot for a moment think of claiming for our small and unpretending effort.

By being thrown from his horse on the 9th of November, 1868, as he was starting for his home, from Glasgow, in this State, where he had been holding a protracted meeting, Dr. Williams was mortally injured, and, after about two hours of intense but patient suffering, he passed away. During this brief period of lingering, he could utter but few words, such was the pain he experienced,

but he was able to declare his trust in his Redeemer, and his readiness to depart to receive his crown and to enjoy his reward.

His death was in the fifty-sixth year of his age, he having been born in St. Louis county, Missouri, on the 13th of March, 1813.

Though his father was a minister of the Gospel, and doubtless felt the importance of giving his son opportunities for education, such facilities were not afforded him, as, in that early day, ministers were poorer and were more poorly paid than they even are at the present day. To eke out a scanty support, they were obliged to resort to manual labor—a necessity which, we are sorry to say, has not altogether passed away in our State. Besides, at that period, schools were few and of an inferior quality in this Western country then so new. Young Williams' boyhood was spent in laboring upon the farm, thereby assisting his father in providing for the family. This employment he felt himself obliged to follow, in some measure, for years after he was married and had entered the ministry. Not to complain of Providence, nor to parade his privations and sacrifices, but because a fact, and because God gave him the force to overcome diffi-

culties which would have discouraged men of less ability and consecration in the ministry, he used sometimes to say to his brethren that he made rails at fifty cents a hundred to support his family and to buy his books.

For many months before he made a profession of religion, which was in his sixteenth year, he was under deep conviction on account of his sins. At this time he read the New Testament daily, and engaged much in secret prayer. He embraced the error that he must be able to offer a holy prayer before God would hear and answer him. To this end his anxious efforts were for some time directed. Finding however that his burden increased rather than diminished, he abandoned this pursuit and endeavored to cast himself wholly upon Jesus Christ for salvation. In doing so his spirit became calm; but this instead of affording him peace, plunged him if possible into deeper agony, he believing that his convictions had left him, and that there was no hope for him. At length, listening to a sermon from a godly but illiterate minister, in which he told his own experience, parts of which were similar to that of his troubled hearer, young Williams was enabled to lay hold of the hope set before him in the

Gospel. He at once made a profession of his faith in Christ; and the next year, the seventeenth of his age, at the call of the church of St. John's, by his father, Lewis Williams, and by David Stiles, he was ordained to the work of the Gospel ministry. In the early years of his ministry, he was married to her who, while he lived, was the devoted sharer of his toils and sacrifices as a public servant of Christ; and who, now that the Master has called her husband first, waits in sadness but in hope to join him where unions are never broken.

The part that this young minister was to act in this rising State, the influence that he was destined to wield in our denomination generally, and the large place he was to occupy in the esteem and respect of the wide circle of Christians of all beliefs and citizens of all classes, who loved to honor him as an able and devoted man of God, were not promised in these early days of his ministry. But God had designated him to fill a position of great importance. He was to become the leader of our Baptist hosts in this State. Prophecies true of him which none thought or dared to utter, were to be fulfilled. In working out his mission and destiny, great difficulties were to be encountered and over-



come. Without the prestige of means, social position or education, he was to carve his way through the world. If ever a young minister, destined to attain eminence in the profession, was put upon his own resources exclusively in the beginning of his career, that young man was the late Alvin Peter Williams. But God had endowed him with rare intellectual powers, and had kindled in his soul an insatiable desire for knowledge. These promising and foreshadowing possibilities of his being thoroughly consecrated to Christ, he at once began the work of making the most of himself as a minister of the Word. For a brief period, young Williams was a pupil of that great and good man, John M. Peck, the impress of whose strong, honest and thorough character and the inspiration of whose rich soul and intense life doubtless had much to do with the development of his mind and the type of his character. No young man could fall under the shadow of such a nature and life without being strongly affected for good. To whatever cause assigned, or whatever be the philosophy of the fact, young Williams lost no time nor opportunity for improvement. Though at once entering upon the absorbing activities of his ministerial

calling, sometimes laboring as a pastor, and at others as an evangelist, in both of which relations he was eminently successful in winning souls to Christ; and though obliged to do manual labor for the partial support of his family and to provide himself with the facilities for study, he found time, in a few years, to gain a sufficient knowledge of the Greek language to enable him to read the New Testament in its original tongue and to make himself, like Apollos, "Mighty in the Scriptures." With Bible in hand he studied as he rode on horse-back on his preaching excursions—a habit, we are told, which he followed to his death.

He was endowed with most extraordinary powers of memory. What he saw, heard or read he retained with astonishing distinctness. As to his retention of Bible phraseology, a ministerial brother who knew him long and intimately tells us that he believes Dr. Williams could repeat half of the Old and New Testaments at pleasure. We are told by another friend that our departed brother used to say that, if the New Testament were lost, he thought he could replace it from memory. Considering the obstacles with which he struggled and the constancy of his pastoral and itinerant labors, his mental discip-

line and culture and his general knowledge, especially his Scriptural knowledge, were really wonderful.

He possessed a strong, penetrative and well-poised mind. He was a profound thinker and an able logician. He quickly discerned the salient points in the argument of an opponent. For the purpose of arriving at truth and setting it forth in plain and impressive relief, he was, we imagine, a lover of controversy, yet was never addicted to the slightest unfairness, nor to the display of the least ill-nature in debate. He had a keen relish for the exegeses of difficult texts and passages of Scripture. Probably but few men in our land could equal him as an exhaustive and safe expositor of God's Word. His expositions were original and his own; and in this respect, as well as in the calm, careful, Christian thoroughness with which he dealt, by speech or pen, with those from whom he differed, he bore a more striking resemblance to Andrew Fuller than can be predicated of any other theologian on this side of the Atlantic. From this comparison, the great modesty of Dr. Williams constrained him to shrink, as one unfit to be instituted. Yet before suggested by any other person in our knowledge, and before we knew that he had ever remonstrated against the

mention of his name in such honored connection, we have felt that, in careful thought, sound judgment, and unfaltering devotion to truth; in the general structure of their minds, and in ready ability, from the fullness of their knowledge, to authoritatively settle the ever-recurring disputed questions of Scriptural order and denominational polity, as well as in rare tact, quick acumen, and convincing assertion, oral or written, the two ought to be associated together. We think it not an extravagant tribute to his ability to say that the American, under like favoring conditions, would have made on his age an impression as profound, salutary and perpetuative as that made upon his generation and times by the great theologian of Kettering.

As a preacher, especially as an expository preacher, Dr. Williams had but few equals. His sermons were thoroughly prepared, abounded in illustration, and were always so plain that all could understand them. His discourses left upon the minds of his auditors distinct impressions of Scriptural truth. To preach the Gospel was his delight, and, when dwelling upon the great themes of grace, and especially in the closing passages of his discourses, he was frequently very eloquent. His

whole soul was ablaze. As a burning mass of devotion to Christ and love to men, he would throw it into the subjects of eternal interest he was presenting. It was thus that he succeeded often so eminently in lodging these heated truths in the very hearts of the people. In pastoral work he was very useful and very successful; but he was more fond of preaching, and perhaps was better adapted to that department of a minister's duty, because he more enjoyed the study and the pulpit, than he was to the scarcely less important sphere of personal and social ministration. In missionary and evangelizing efforts he ever found great pleasure, and, though not a professed revivalist, was greatly instrumental in the conversion of sinners, and did memorable service in founding and strengthening churches in our State. Because of his peerless influence in the State, and of his conceded adaptation to the work, the General Association repeatedly urged him to become their general agent. At length he was induced to accept the appointment for one year. Previously to this period—1857-8—aside from seasons in which his labors were purely evangelistic, he was pastor at Lexington, Richmond, St. Joseph, *and at several places in Platte county.* After he

removed from Warrensburg, Johnson county, and settled in Saline county, he took the pastoral charge of Miami, Bethel and Rehoboth churches. Subsequently, he took the oversight also of Good Hope church. His labors for the last ten years of his life were mainly confined to these churches. He proved himself to be a good minister of Jesus Christ. God gave him great powers of usefulness, which he improved faithfully to the last, and the Holy Spirit put great honor upon his ministry, making him instrumental in the conversion of many thousands of souls. More than three thousand persons it was his privilege to bury in baptism, an ordinance in whose administration he always took peculiar pleasure. The stars in his crown are an exceedingly great multitude, and let God be praised for their number and brightness. How rich the reward of such a life!

But a bereaved family mourn that he was taken up higher quite so soon. May the God of all consolation comfort that afflicted household. The churches and his brethren in the ministry are saddened by the sudden, mysterious and untimely removal of their great standard-bearer, and are all with sorrowing spirits uttering the praiseful lamen-

tation, "A great man and prince has fallen in Israel." Wise in council, weighty in influence, kindly in spirit and bearing, and able and full in all that makes a master workman in the Gospel ministry and a true man, to all of which was added a pure and spiritual life, his brethren loved to honor this prince in Israel, and never thought of disputing with him ministerial or denominational leadership—a distinction he never coveted nor assumed, but one which was readily conceded to him because he was justly entitled to precedence as the rightful inheritance of a great and good character.

In his death, neither the loss nor the sorrow is limited to the Baptists of Missouri. Dr. Williams by his writings had acquired a wide and enviable reputation; and by that section of our denomination with which, from the accidents of birth and association, rather than from any elective and partisan feeling, he was more particularly affiliated—the Southern—he was generally known, and because known was highly appreciated and warmly loved.

Of his writings, excepting his work on Campbellism, which, by another distinguished clergyman who has written very ably upon the same subject, has *been said* to be "the end of the controversy on the

Baptist side," this work on the Communion question is the most considerable, though his pen was always busy in successful efforts to throw light upon obscure portions of God's Word, to elucidate and enforce the profounder doctrines of the Gospel, to set forth and vindicate the distinctive features of our denominational polity, and to bring into relief and impress the salient facts of our denominational history in which he was so justly acknowledged to be an authority.

This work, like all the productions of his pen, is a candid and exhaustive discussion of the subject in hand. It is a full, patient and clear presentation of the arguments, Scriptural and logical, which sustain the views generally held by American Baptists concerning the Lord's Supper. It is such a treatise as might be presumed to come from the heart and brain of such a man as has been drawn in the preceding pages. The volume, as intimated in the preface by the author, appears at the instance of the Baptist General Association of Missouri, and to meet a felt want in the denomination of something to re-affirm and make secure the old landmarks of the great body of the Baptists in this country in a time when their re-statement, re-assertion and fresh vin-



dication seem demanded by such a multitude of our brethren. The treatment of the subject is comprehensive and profound, covering the institution, nature and design of the Lord's Supper, and the conditions and obligations of its observance. The arrangement of the work is natural and logical, and the presentation of the points is with all that clearness, simplicity and Scriptural enforcement for which the author was so justly famed. His treatment of conversion and baptism as qualifications for the Supper, is a full and convincing statement of those important doctrines. Of the whole work it may be said that it is the product of a mind that has thought independently upon the subject—that has gone over this field of investigation as though no one had ever traversed the ground before. The citation of authorities shows much patient and discriminating research. And if the great wealth of Scriptural quotation and illustration do not overload and tire the reader by such a redundancy of proofs as only a well-freighted mind could bring, he will find himself essentially instructed and profited on the points enforced by their careful perusal, as suggested by the author in *his* prefatory note. The effect of the treatise as a

whole, must be the instruction and confirmation of the great mass of its readers in the principles and practices generally held and observed by the great majority of the Baptist denomination in the United States.

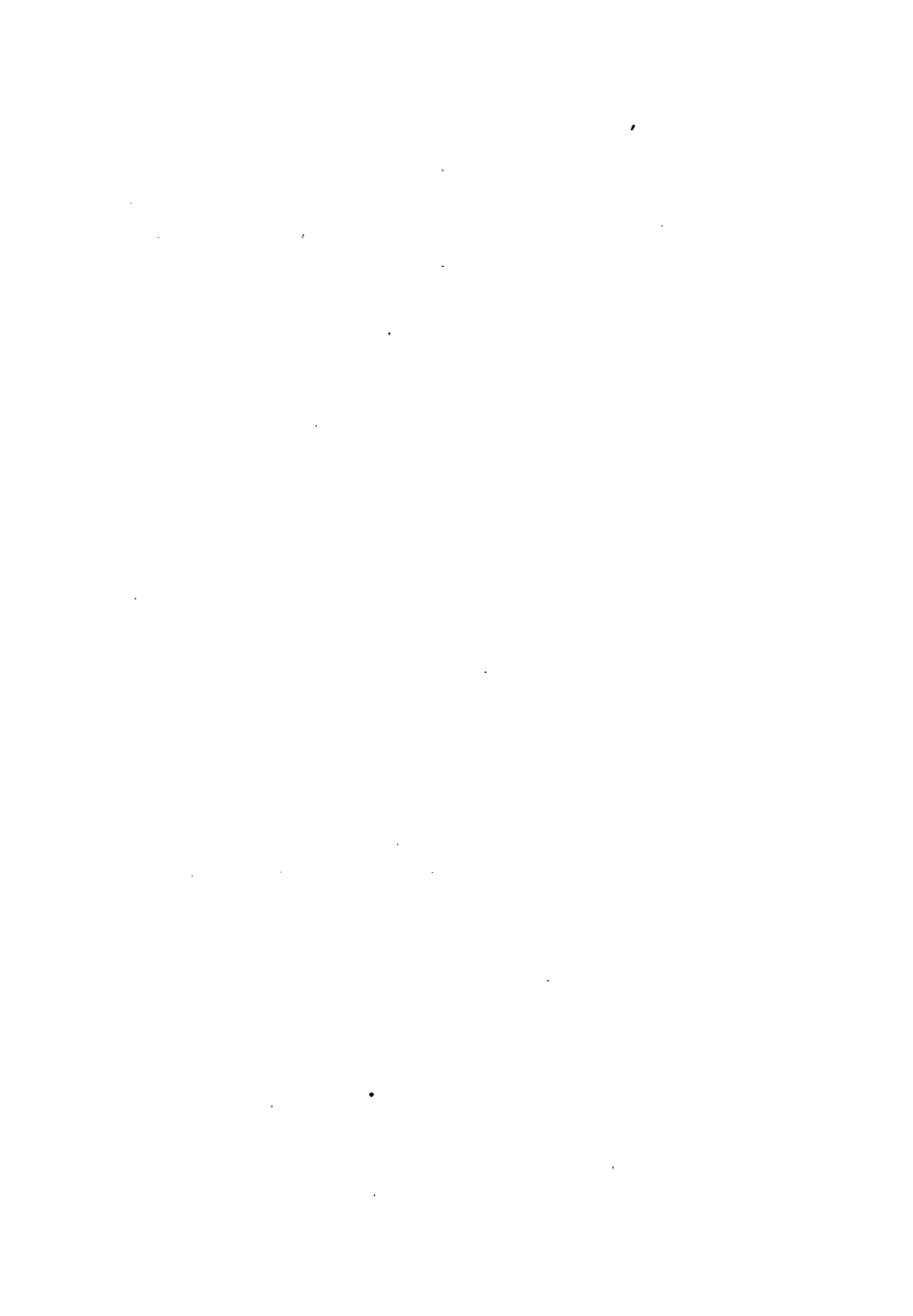
If any, in this period of freer thought and of bolder declaration of dissent from the great Baptist body in this country concerning the terms of Communion, and when the question of inter-communion with other denominations is so earnestly and so bravely canvassed, do not agree with the author in all of his positions and conclusions, none we think can question the ability, candor and Christian fidelity with which he discusses the subject, as none can fail of being profited by a careful and devout study of the book. The past few months have been prolific of resolutions, votes, newspaper discussions, review articles and books upon this subject of the memorial ordinance. Some novel positions of dissent have been taken which these fresh movements have sought to meet. All this work of re-affirmation is thought by some to indicate in the denomination, the inception, if not the real existence, of a dangerous, revolutionary sentiment concerning this *Communion question*, whose growth and effects are

warmly deprecated. It is possible that this book may fall into the hands of some who could have wished that the author had addressed himself with greater specialty to the suppression of this possibly existing sentiment, and to the more modern phases of the Communion controversy. By other minds—by the most, it will be decided that the author has given us a treatise which he could not have changed to advantage, as he certainly has given us one that will be eagerly sought by our brethren, within and without the State where he labored so successfully for his Master, and where he died in the midst of his days so beloved and so lamented. The book he leaves to be sent forth as another and final proof of his love and loyalty to his Redeemer, when in the earthly church, while he has gone to hold eternal communion with his Saviour in the church above.

A. H. B.



# THE LORD'S SUPPER.



## AUTHOR'S PREFACE.

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This Treatise is a successor of a small Tract entitled "No Communion with Campbellites," written by the author in A. D., 1857, pursuant to the appointment of the Ministers and Deacons' Conference of the General Association of the State of Missouri.

This same body, at its last annual meeting, by a unanimous vote, requested the author to publish a new edition of this Tract, but, at the same time, so changing and enlarging it as to embrace the *general* subject of the Communion. With this request, the author feels it to be not only a duty but a privilege to comply.

And now he wishes to say to the reader that he has written with all possible plainness and candor, and he earnestly beseeches a careful and candid reading. He would especially urge that you keep your Bible by your side when reading, so that you can instantly turn to each passage of Scripture cited, and examine it for yourself, to see whether it really does sustain the position or fact for whose support it is summoned. Only in this way can you derive all the information and advantage it is the writer's wish to give.

And now, wishing you grace, mercy and peace from God the Father, and from the Lord Jesus Christ, and imploring the Divine blessing upon this humble effort to promote the cause of truth and righteousness and peace in the churches, the writer bids you farewell.



A TREATISE ON

# THE LORD'S SUPPER.

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## CHAPTER FIRST.

*INSTITUTION, NAMES, &c.*

### SECTION I.

*Institution.*—We have the account of the institution of the Lord's Supper, given us in the following portions of Scripture: Matt. xxvi: 26, 29: "And as they were eating, Jesus took bread, and blessed it, and brake it and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. But, I say unto you, I will not drink henceforth of the fruit of the vine, until the day when I drink it new with you in my Father's kingdom."

Mark xiv: 22, 25. "And as they did eat, Jesus took bread, and blessed, and brake it, and



gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God."

Luke xxii: 19-20. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise the cup after supper, saying, This cup is the new testament in my blood, which was shed for you."

I Cor. xi: 23-25. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said: Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying: This cup is the new testament in my blood, this do ye, as oft as ye drink it, in remembrance of me."

#### SECTION II.

*Various Appellations.*—To this sacred rite various appellations have been given.

1. It has been called the *Sacrament*. Sacrament comes, we are told, from the Latin word *Sacramentum*, which signifies an *oath*, particularly the oath taken by soldiers to be true to their country and General. For this appellation we have no Scripture authority. It is true that the strongest obligation resting upon us to entire devotion to Christ, arises from the fact that he died for us. Said Paul to Titus Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." (Titus ii: 14.)

To the Corinthians he said, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. vi.: 20.)

Again. "For the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again."—(II Cor. v: 14–15.)

This love of Christ to us, exceeds all other love. The acme of human love is expressed by our Saviour thus—"Greater love hath no man than this, that a man lay down his life for his friends."—(John xv: 13.) But Paul tells us that "God commended his love toward us, in that, *while we were yet sinners* Christ died for us."—Rom.

v: 8.) And the "beloved disciple" tells us that "hereby perceive we the love of God, because he laid down his life for us."—(1 Jno. iii: 16.) "In this," he says, "was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—(I Jno. iv: 9-10.)

Of this love of Christ to us, and of our obligation hence arising, we should be sensible and profoundly think whenever we partake of the symbols of his passion. Every approach to the Lord's Table should be an occasion of renewed consecration to his service. The mercies of God, and especially his mercy shown us in the death of his Son for our redemption should induce us to present anew our bodies as living sacrifices to him. We should feel as firmly bound to fidelity in the service of our Master as if under the obligations of an oath. Still it may be doubted whether all this justifies the calling of the Lord's Supper, "the sacrament."

2. Another name by which the Lord's Supper has been called is the *Eucharist*. This appellation has been given to it because on the occasion of its institution our blessed Lord gave thanks. *Eucharistia* signifies thanksgiving. See II Cor. iv: 15; ix: 11-12; Eph. v: 4; Phil. iv: 6; Col. ii: 7;

iv: 2; I. Tim. iv: 3. And most assuredly we should approach the Lord's Table with our hearts full of gratitude and our mouths full of thanksgiving. On this occasion no exclamation is more befitting than "Thanks be unto God for his unspeakable gift."

Still thanksgiving is a duty at all times and on all occasions. Hence, the Apostle says, "Give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v: 20.) Again, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (I. Thess. v: 18.) And again, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. iii: 17.) Every pious heart should determine as David: "I will bless the Lord at all times: his praise shall continually be in my mouth." (Ps. xxxiv: 1.) All this would indicate the impropriety of calling the Lord's Supper the Eucharist. Still, when approaching the Lord's Table we cannot feel too grateful, nor abound too much in thanksgiving.

3. The Lord's Supper has been called the *communion*. For this there appears to be Scripture authority. In I Cor. x: 16; Paul says "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread

which we break, is it not the communion of the body of Christ?" The word rendered communion (*Koinonia*) signifies also fellowship. Hence John says: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son, Jesus Christ." (I Jno. i: 3.)

Our joint participation, then, in the Lord's Supper, is designed to impress us with the fact that we are one in Christ Jesus—though many members, yet one body—and each should regard the other as faithful and beloved, a partaker of the benefit.

4. It is called the Lord's Supper. It is so called because it was instituted in the evening, just after the passover supper, and because it is observed by eating and drinking: thereby symbolizing the necessity of our eating the flesh and drinking the blood of the Son of man in order to the possession of eternal life, which eating and drinking are spiritual—implying no more than a participation in the benefits of the Saviour's death by faith.—(Jno. vi: 35.)

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#### SECTION II.

*The Nature of the Lord's Supper.*—Upon this subject three distinct opinions are held.

1. That the Lord's Supper is a commemorative rite. This is our position.

2. That it is a real sacrifice. This is the Roman Catholic position.

3. The Lutherans differ from both these positions and hold to what is called *Consubstantiation*, which, if I understand it, means this, that there are present in the Lord's Supper both the bread and the wine, and also the substance of the body of Christ, so that both are at the same time and together received by the communicant.

We deem it unnecessary to bestow much attention to the last two hypotheses—especially to the third, as the establishment of our own, will, by consequence, show them to be false. But, as Catholicism is urging its claims with unusual zeal, and many are being caught in its meshes, I must give its position some attention.

Its position, as before stated, is, that in the Lord's Supper there is a real sacrifice—that by the words of consecration there is a real conversion or change of the substance of the bread and wine into the body, blood, soul and divinity of the Lord Jesus Christ. This change is called Transubstantiation. To show that this is no misrepresentation, I will give two authorities. 1. History of all Denominations, by Belcher, page 736. The quotation is taken from the writings of Rev. J. Berrington, a priest of the Catholic

church. "That in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ. That in this sacrament there is, by the omnipotence of God, a conversion or change of the whole substance of the bread into the body of Christ, and of the whole substance of the wine into his blood, which change we call TRANSUBSTANTIATION."

2. In a book entitled "End of Controversy," by the Right Rev. John Milner, D. D., page 223, we have these words: "We firmly believe, as an article of faith, that there is no bread nor wine, but Christ alone, true God, as well as man, present in it, [i. e. in the holy eucharist or Lord's Supper.]"

This monstrous belief is grounded on the words of our Saviour, "this is my body." Do these words justify this belief? They do not. This, the following considerations will show.

1. It contradicts the testimony of our senses. God, the author of our nature, has, by the very constitution which he has given us, made us dependent on the testimony of the senses for our knowledge and belief of the existence and nature of all external objects. And thus we are made to feel that their testimony is the testimony of the God of nature. As they testify, so are we bound to believe. To resist their voice is to resist the

voice of God. Hence it is that to their testimony the Saviour and his Apostles have unhesitatingly and unqualifiedly appealed. Ponder the following examples:

Luke xxiv : 39. The two disciples whom our Saviour joined while on their way to Emmaus, after he had made himself known to them, came back to Jerusalem and joined the eleven and them that were with them, and said unto them, "The Lord is risen indeed, and hath appeared unto Simon." While they were speaking, Jesus himself stood in their midst, and said "peace be unto you." "But they were terrified and affrighted and supposed that they had seen a spirit." But he said unto them, "why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: *handle* me, and *see*; for a spirit hath not flesh and bones as ye see me have." Here the testimony of feeling and of sight is called into requisition to disabuse their minds and correct their mistake. But why behold his hands and his feet? Why handle him and see if the testimony of the senses is not to be relied on?

John xx : 26-28. When the other disciples, upon the testimony which they had of the fact, (see v. 20,) said to Thomas, "we have seen the Lord," he said, "except I shall see in his hands the print of the nails, and put my finger into the



print of the nails, and thrust my hand into his side I will not believe." But why believe even then if the testimony of the senses is not to be trusted? Well, Thomas was soon gratified. "After eight days again the disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." But all this resulted from the testimony of the senses.

Acts i: 2-3. Here Luke tells us that Jesus "showed himself alive after his passion, to his Apostles, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." But all these proofs were given to the senses. Then they are competent witnesses.

In I John i: 1-3, the Apostle says "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; that which we have seen and heard, declare we unto you." What!—does John declare unto us nothing, but that to which the senses have borne testimony? And does he expect us to

accept on that ground? Then surely must he regard the testimony of the senses as being reliable.

In I Cor. xv: 3-8. Paul declares in the most confident manner that "Christ died for our sins according to the Scriptures; and that he was buried, and that he arose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time." Here the senses as competent witnesses are fully recognized.

Finally, Peter says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty, (II Pe. i: 16.) But what of that, Peter? The church that claims you as its head tells us we are not to believe our eyes!

Now, from all the foregoing, the reader can see that the great facts of our holy religion—the death, the burial, the resurrection of Jesus—rest upon the testimony of the senses. And now as they are competent to testify in reference to these great facts, are they not competent to testify in this question of the mass? "In the mass we are

told," says Dr. Carson, "there is a conversion of the bread and wine into the body and blood of Christ; and after consecration there remains neither bread nor wine. Four of our senses solemnly declare that this is false. The eye looks at the wafer and says, it is not flesh; at the cup and declares it is still wine. We apply the organ of smell, and the nose unites its testimony with that of the eye. We taste them, and the mouth cries, so help me God, there is neither flesh nor blood here. We next appeal to the sense of touch, and the hand unites its testimony to that of its sisters. If we have not sufficient evidence that Transubstantiation is false, the Apostles had no evidence of the resurrection of Jesus; and we have no evidence of the existence of the objects around us." (See Romish controversy by Carson, page 13.\*)

2. *The doctrine of the Mass is contrary to the plain teachings of God's word concerning the sufferings of Christ.* According to it the Saviour is newly offered unto God every time mass is said. But what saith the Scriptures? They abundantly and clearly teach that he was offered but once. We invite attention to the following passages:

Rom. vi: 9-10. The Apostle here, in an ar-

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\*The testimony of the senses is appealed to also in the Old Testament. See Ex. xix: 4; xx: 22; Deut. xi: 2-7; xxix: 2-8; Josh. xxiii: 3. Comp. Luke vii: 22.

gument against believers continuing in sin, and in favor of their leading a new life, says: "He that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died unto sin once: but in that he liveth, he liveth unto God." Then can it be true that in the mass he dies times almost innumerable? Most surely not.

But see also the following passages from the epistle to the Hebrews.

Heb. vii: 26-27. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself."

Two things are here taught us. 1. That Jesus being holy, harmless, undefiled and separate from sinners, needed not to offer for his own sins. 2. That the sacrifice he offered for the sins of the people was perfect, efficient, complete; therefore not to be repeated. There was no need that any more blood should be shed for human guilt. There would be, therefore, no repetition.

Heb. ix: 11-12. "But Christ being come an

High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place having obtained eternal redemption for us." The meaning of this passage plainly is that Jesus Christ had not, like the Jewish high priest, to have fresh blood from beasts newly slain to present to God, but his blood shed on the cross is ever fresh, ever new. It makes the redemption of God's people secure, perpetual. In its effects it extends through eternity.

Heb. ix : 24-28. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, and after this the judgment: so Christ was once offered to bear the sins of many," etc.

The teaching of this passage plainly is, that *repetition* results from inefficiency. But Christ's

sacrifice is efficient, therefore is not to be repeated. Once he appeared and put away sin by the sacrifice of himself. Once in the sense that it is not to be repeated. Once in the sense in which men die but once, and are judged but once. As there is no repetition of death or judgment so there is no repetition of Christ's death. Is this not conclusive ?

Heb. x: 10-18. "By the which will [of God] we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is witness to us: for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin."

Let me earnestly request the reader to ponder this last quotation. Consider it in connection with the *preceding* part of the chapter, and you

cannot fail to see that the Apostle teaches that repetition of the Jewish sacrifices grew out of—and therefore was proof of—their total inefficiency to make those who came to them perfect, or to purge their conscience from sins. But what they could not do, the sacrifice offered by Christ could and did do. Hence its non-repetition. As we have redemption through Christ's blood, (Col. 1 : 14) as it purges the conscience from dead works, (Heb. ix : 14) as it cleanses from all sin, (I Jno. i : 7) it was shed but once. His death is never to be repeated. There is to be no more offering for sin. But all this the doctrine of the mass contradicts. Heb. x : 26. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." This passage certainly teaches us that the sacrifice which Christ has made for sins is the final sacrifice, so that he who wilfully rejects it, effectually cuts himself off from hope. It is never to be repeated; therefore he who rejects it must be lost, irrecoverably lost.

I have surely quoted enough; but as our Catholic friends pretend such a love for Peter, perhaps it might be well to add his testimony. Well, he says : "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Pe. iii, 18.)

*Now, from all the foregoing Scriptures, it does*

seem to me that the most blinded cannot fail to see that the sacrifice made by the Saviour on the cross is never to be repeated. It is efficient—finished. Henceforth Jesus lives—lives in heaven to make intercession for us. Hence John in rapt vision heard him say "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." (Rev. i: 18.) Then the sacrifice on the cross cannot be continued in the mass. That which is continued cannot be finished. But the sacrifice of Christ is a finished sacrifice. Therefore, transubstantiation is false. It both tramples underfoot the authority and testimony of the senses, and contradicts the teachings of the word of God.

3. The reader, by this time, I have no doubt, is ready to ask what then are we to understand by "this is my body?" This question I will now proceed to answer. And (1) it cannot mean what Catholics say it does. The reasons above given show this. But, (2) when Christ said "This is my body;" he could not mean that he held his body in his hands. A man cannot hold himself in his hands. Let him who believes he can, try it. Did Jesus have two bodies? No. Then it is plain that "this is my body" is to be taken, not in a literal, but in a figurative sense. This is Scripture usage. See the following examples. Gen. xi: 12-18. "The three branches are three days."



"The three baskets are three days." Were they literally three days? Plainly not. They stood for, or represented three days.

Gen. xli: 25-27. "The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seventh in and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with east wind shall be seven years of famine."

Now can any one innocently mistake the meaning of Joseph here? His language does not import identity. It means representation. The seven good kine represent seven years, etc.

Exo. xii: 11. "It is the Lord's passover." This is a most striking and satisfactory example. While the angel of the Lord passed over the land of Egypt and smote the first born of the Egyptians both of man and beast, he spared those of the Israelites. The paschal lamb represented this—commemorated this: Hence, "It [the paschal lamb] is the Lord's passover," means it represents the passover. So "this is my body," means "this bread represents my body."

Eze. xxxvii: 11. "Son of man, these bones are the whole house of Israel." Plainly, "these bones" represented "the whole house of Israel."

an. ii: 38. "Thou art this head of gold."

But was he? No. Nebuchadnezzar was represented by "this head of gold."

But let us now go to the New Testament and see what is also its usage.

Matt. xiii: 38-39. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The harvest is the end of the world; and the reapers are the angels." Can you mistake the meaning here? Not innocently. The meaning obviously is, the field represents the world, etc.

I. Cor. x: 4. "And that rock was Christ." Was it literally Christ? Plainly not. It was Christ figuratively. Need I cite more examples? For the teachable I have cited enough; for the incorrigible more than enough. I will therefore give but one more example. Rev. i: 20. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

Now, here we have some ten or more examples where one thing is said to be another, when the meaning obviously is, one thing stands for or represents another. Then must not "this is my body," like all these examples mean, this stands for, or represents my body? It can mean nothing else. As Christ's saying, "I am the true

vine," did not make him literally a vine, nor his saying "I am the door," make him literally a door, so his saying "this is my body," did not make it literally his body. Surely a child can understand this.

Then from all the foregoing we conclude both against Transubstantiation and Consubstantiation, that the Lord's supper is a commemorative rite. Let it be remembered then that Jesus took bread and blessed it, and brake it, and gave it to his disciples, and said "take, eat." It was bread he took, it was bread he brake, it was bread he blessed, it was bread he gave them, and it was bread they ate; but it was symbolic bread. It represented the body of Jesus soon to be broken for them—that flesh which he gave for the life of the world. So in like manner he took the cup [of wine] and gave thanks, and gave it to them, saying "Drink ye all of it." It was wine he took, it was wine for which he gave thanks, it was wine he gave them, and it was wine they drank; but it was symbolic wine. It represented the blood of Jesus soon to be shed for the remission of sins. Therefore, in this sacred ordinance we still eat the bread and drink the cup, but we are to do it in remembrance of Jesus. By faith we are to discern the Lord's body while we show his death, and must continue to show it till he come (*I. Cor. xi: 23-29*).

One more thought: the Corinthians got drunk on what they drank in the Lord's supper. (I. Cor. xi: 21.) But can blood make a man drunk? Will some good Catholic try the experiment? Let the priest consecrate the wine, and then say it is no longer wine, but the blood of Christ; but test it. Will it not still intoxicate? Then is it not still wine? "Since God stretched out the heavens over the earth, there has not been broached in human language an absurdity so monstrous as that of Transubstantiation."

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## SECTION III.

*How frequently should the Lord's Supper be observed?*—I wish to give a little attention to the above question, as it is regarded by some as a matter of considerable importance. The question of frequency is still an open question. Some churches observe the Lord's supper weekly, some monthly, while others observe it quarterly. I have bestowed some attention and thought to this question. I have read attentively the arguments and proofs of those who think the Lord's supper should be observed on the first day of each week, but I am not convinced. My opinion is that the Scriptures do not determine the question of frequency.

1. Neither in Matthew, nor Mark, nor Luke do we find a word on the subject of frequency. We see what we are to do, and why we are to do it; but not a word as to how often it is to be done.

2. In Acts there are but two allusions to the Lord's supper—namely, Acts ii: 42, and xx: 7. In the former place it is simply stated that those who were baptized and added to the church at Pentecost, "continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." In the latter it is said, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc. But these statements do not sustain the position that the breaking of bread was done on the first day of every week, much less that to do so is a duty. Now there was a custom amongst the Jews which they observed every Sabbath day, and we find it mentioned accordingly. See Acts xiii: 27. "For they that dwell at Jerusalem, and their rulers, because they knew not him, nor yet the voices of the prophets which were read every Sabbath day, they have fulfilled them in condemning him."

See also Acts xv: 21. "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

Now is it not a just inference that if it had *been* equally customary for the disciples to come

together to break bread every first day of the week—and especially if it had been obligatory for them to do so, it would have been so stated somewhere in the divine record? But it has not been so stated, therefore it is not obligatory.

Now, as the question of frequency is not settled in the Scriptures, every church is left free to decide the question for itself. And we should say of it as Paul has said of another question of Christian liberty. "Nor if we commune the first day of every week, are we the better, nor if but quarterly, are we the worse." (I. Cor. viii : 8.) But we should take heed lest this liberty of ours become a stumbling block, and cause some to neglect the communion altogether. It becomes us to avoid extremes. And we should especially see to it that "as often as we eat this bread and drink this cup we do show the Lord's death till he come." (I. Cor. xi : 26.)

## CHAPTER SECOND.

### *THE LORD'S SUPPER A CHURCH ORDINANCE.*

#### SECTION I.

*Meaning of the term Church.*—It is indispensable to clear views on this subject that we understand the meaning of the term church. It is used in the Scriptures in two distinct senses—I would rather say that it has two distinct applications. 1. It is used to designate the entire body of the saved. I so understand it in the following passages: Eph. i: 22–23. “And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.”

Now we surely cannot say of any one congregation of Christians in any one place, nor living in any one age, that it is the body—the fulness of Christ. Then the term Church here must include all the saved.

So Eph. v: 25–27. “Husbands love your wives as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing:

but that it should be holy and without blemish." Here again the entire body of the saved must be intended.

Heb. xii: 22-23. "But ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels to the general assembly and church of the first born which are written in heaven." Here the application of the term church must be the same. See also Col. i: 18, 24.

But now to the church taken in this sense there can belong no ordinances; because it will never be in actual existence until the great day. Were the Lord's supper enjoined upon the church taken in this sense, its observance would now be impracticable. We would have to wait until the gathering of the great day before we could commune; for until then there will be no "coming together into one place of this church. Its members are

"Now divided by the stream  
The narrow stream of death."

A part have indeed crossed the flood, and part are crossing now, but some have not yet been born. They exist only in the Divine purpose, and in the womb of the future. Not until the coming of our Lord Jesus Christ, and our gathering together unto him, will this glorious church



be actually presented to him. When he comes in his glory, and all the holy angels with him, then the many shall come from the East and the West, from the North and the South, and sit down with Abraham, Isaac and Jacob in the Kingdom of God: but not until then.

Then, as we might expect, so do we actually find the term church used in another sense. We find it employed to designate a congregation of visible disciples, baptized believers, meeting in one place for the worship of God, the observance of the ordinances of Jesus, and the execution of his laws. Reader, let me urge upon you to take your New Testament and consider the following examples in their connection, as my quotations must be very brief. Acts viii: 1. "And at that time there was a great persecution against the church which was at Jerusalem." Comp. Acts xi: 22.

Rom. xvi: 5. "Likewise greet the church that is in their house."

I. Cor. 1: 2. "Unto the church of God which is at Corinth." I. Cor. xvi: 19. "Aquila and Priscilla salute you much in the Lord, with the church that is in their house."

II. Cor. i: 1. "Unto the church of God which is at Corinth." Col. iv: 15. "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house."

V. 16. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans." I. Thess i: 1. "Paul and Silvanus and Timotheus unto the church of the Thessalonians." (See also II. Thess. i: 1.) Phil-emon, 2. "And to the church in thy house."

Rev. ii: 1. "To the angel of the church of Ephesus." Read also verses 8, 12, 18; chapter iii: 1, 7, 14.

Now is it not plain that the term church in all these examples designates a single congregation of believers in the places and houses respectively spoken of? But this sense and application of the term receives further confirmation by its frequent use in the plural number. Thus,

Acts ix: 31. "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified."

Acts xv: 41. "And he went through Syria and Cilicia confirming the churches."

Acts xvi: 5. "And so were the churches established in the faith, and increased in number daily."

Rom. xvi: 4. "Unto whom not only I give thanks, but also all the churches of the Gentiles."

V. 16. "The churches of Christ salute you."

I. Cor. vii: 17. "So ordain I in all churches."

I. Cor. xi: 16. "We have no such custom neither the churches of God."

I. Cor. 14: 33. "For God is not the author of confusion, but of peace as in all churches of the saints."

V. 34. "Let your women keep silence in the churches."

I. Cor. xvi: "As I have given orders to the churches of Galatia, even so do ye."

V. 19. "The churches of Asia salute you."

II. Cor. viii: 1. "We make known to you the grace of God bestowed on the churches of Macedonia."

V. 18. "And we have sent with him the brother whose praise is in the Gospel throughout all the churches."

V. 19. "And not that only, but who also was chosen of the churches," etc.

Vs. 23, 24. "Our brethren \* \* are the messengers of the churches, and the glory of Christ. Wherefore show to them, and before the churches the proof of your love."

II. Cor. xi: 8. "I robbed other churches taking wages of them to do you service."

V. 28. "That which cometh upon me daily, the care of all the churches."

II. Cor. xii: 13. "For what is it wherein ye were inferior to other churches?" etc.

Gal. i: 2. "Unto all the churches of Galatia."

V. 22. "And was unknown by face unto the churches of Judea."

I. Thess. ii: 14. "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus."

II. Thess. i: 4. "So that we ourselves glory in you in the churches of God."

Rev. i: 4. "John to the seven churches." See verses 11, 20; also chapter ii: 7, 11, 17, 23, 29; also chapter iii: 6, 13, 22; also chapter xxii: 16.

I must add, though it may appear superfluous, that this application of the term church receives confirmation also from the fact that a distributive is sometimes used before it, as in the following examples.

Acts xiv: 23. "And when they had ordained them elders in every church."

I. Cor. iv. 17. "As I teach every where in every church."

A careful examination of all the foregoing examples must convince any one that each congregation of Christians united together upon gospel principles is a church in the New Testament sense of that term, even though it may be small in number, capable of meeting together in a private house. And now it is unto the church in this sense that the Lord's Supper belongs. And it belongs equally to every such church.

## SECTION II.

*The Lord's Supper to be Observed by the Church as Such.*—But what proof have we that the Lord's Supper is obligatory upon the church as such, and not upon individual Christians as such? I offer the following proofs.

Acts ii : 41, 42. "Then they which gladly received his word were baptized : and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." "In the breaking of bread" is understood by all, I believe, as having reference to the Lord's supper. This, then, was enjoyed by these newly added persons as one of their church privileges.

Acts xx : 7. "And upon the first day of the week, when the disciples came together to break bread." "To break bread" is the same as to eat the Lord's supper. Then this example teaches that in order to eat the Lord's Supper it was needful that the disciples should come together, *i. e.*, as a church. But the following proofs are still more conclusive;

I. Cor., x, 16-17. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being

many, are one bread and one body: for we are partakers of that one bread."

Now, here it is plainly *argued* that this joint participation in the one cup, and the one bread, is designed to show that the participants are but one body, and *as such* they share this joint participation. But, if the communion were obligatory upon Christians as *individuals*, and not as *church members*, it could not show this.

I. Cor., xi., 17, to the end.\* Here we see—1. That the church at Corinth came together *in the church*, [not meeting-house, but congregation,] for the *ostensible* purpose of eating the Lord's Supper; but Paul denies that it was for that purpose *in fact*: because, instead of eating the Lord's Supper as it was divinely appointed to be eaten, they indulged in disorderly and intemperate feasting (verses 18, 19, 20, 21, 22.)

2. The Apostle then states the true nature and design of the ordinance, (verses 23, 24, 25, 26,) the danger and ill consequences of the unholy manner in which they had been observing it, (verses 27, 29, 30,) urges them to self-examination, (verses 28, 31, 32,) and (3) enjoins upon them, when they come together to eat the Lord's Supper, to tarry one for another.

Now, as the Lords Supper was a church ordi-

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\* The reader is requested to read this long quotation before he advances. It is too long for insertion in the text.

nance, this was necessary. Were it an ordinary meal, this would not be necessary. It was not designed to appease hunger, or to gratify the taste, or they could eat at home. It was designed to show the Lord's death, and, hence, must be observed by the church as such, and by each member in church capacity.

## CHAPTER THIRD.

### *PRE-REQUISITES TO THE LORD'S SUPPER.*

#### SECTION I.

*Terms of Membership in the Church—Terms of Communion.* — Having established the position that the Lord's Supper is a church ordinance, I will now proceed to show *that terms of membership are necessarily pre-requisites to its observance.* This I regard as an axiom. It is plainly self-evident. The church, in this respect, differs nothing from any other society. There is no society that allows any one, not a member of it, to participate in any of its immunities. And in no instance do we find any person, not a member, claiming any such participation, or complaining when it is denied. Take, for example, a Masonic lodge. Now, must not one pass through its ceremonies of initiation before he can claim the right of participation in its immunities? But the point is too plain to need further argument or illustration. I shall therefore dismiss it, and proceed at once to inquire what are the terms of membership in the churches of Christ? I take the position that they are two—conversion and baptism.



## SECTION II.

*Conversion Defined.*—I use the term conversion here as including the whole work of the new birth, or regeneration. I am aware that the Greek verb *epistrepheo* is expressive of simple *turning*. This the following examples show: Matt., ix., 22; x., 13; xii., 44; xxiv., 18. Mar., v., 30; viii., 33; xiii., 16. Luke, ii., 20; xvii., 4, 31. John., xxi., 20. Acts, xvi., 18. II. Peter, ii., 22. Rev., i., 12. And, when used with reference to our salvation, it still retains this idea of turning, or being turned. But, as there is the turning of the *heart*, as well as of the feet, it is used to express the *inward*, as well as the *outward*. Hence, the angel said of John the Baptist, "And many of the children of Israel shall he *turn* to the Lord their God. And he shall go before him in the spirit and power of Elias, to *turn the hearts* of the fathers of the children, and the disobedient to the wisdom of the just." [Comp. I. Kings, xviii., 37.] The term is, therefore, sometimes rendered *turn*, sometimes *convert*. [See Matt., xiii., 15. Mark, iv., 12. John xii., 50. Luke, xxii., 32. Acts, iii., 19; xxviii., 27. James, v., 19, 20. Compare Acts, ix., 35; xi., 21; xiv., 15; xv., 19; xxvi., 18-20. II. Cor., iii., 16. I. Thess., i., 9. I. Rev., ii., 25.]

But I am justified in using the term as com-

prehending the whole work of the new birth ; for the Apostles so used it when they “caused great joy unto all the brethren in Phenice and Samaria, by declaring the conversion of the Gentiles.” [Acts xv., 3.]

Then, let it be remembered that man, *by nature*—*i. e.*, as he now is by the fall—is unfit for membership in the church of Christ.

1. *He is inwardly unfit.* His “heart is deceitful above all things, and desperately wicked.” [Jer., xvii., 9.] “Every imagination of the thoughts of his heart is only evil continually.” [Gen., vi., 5.] Hence, out of his heart “proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishnesses.” [Mark, vii., 21-22. His mind is carnal, or fleshly, [Col., ii., 18.] and, consequently, enmity against God. [Rom., viii., 7.] It neither is, nor can be, subject to His law. Hence, no one in the flesh—*i. e.*, possessed of a carnal mind—can please God. [V. 8.] Paul tells us that the works of this carnal—this mind of the flesh, are “Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like ;” and that “they who do such things shall not inherit the Kingdom of God.” [Gal., v., 19-21.]

2. But a man is not only unfit for membership in the church, because of having a carnal mind: he is unfit also because of accumulated *guilt*. Neither is his *heart* or *life* right before God.

Then, before he can become a member of the church, he must be, both inwardly and outwardly, cleansed—made pure in heart and life. This great fact (I say *great fact*, because it is so fundamental) is clearly set forth in many portions of God's Word, to which I wish to call attention. I begin with the New Covenant.

Jer., xxxi., 33, 34. "But this shall be the covenant that I will make with the house of Israel after those days, saith the LORD: *I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more, every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*"

Here observe carefully the *two parts* of this covenant. The first part consists in the *internal* work done for us; the second part in the *external*. And, now, note particularly that this is the covenant of which Jesus is the Mediator. [See Heb., viii., 6-12; x., 16-17.] Then, it is not a *prophecy*, as some suppose, of what will take place

during that glorious period called the Millennium; but of what actually takes place in the case of every individual converted to God. And now the church, of which Jesus is the Head, is made up of such individuals; so that, amongst all the members of his church, none should be found who need to have any one say to him, "Know the LORD." Each member must be a *renewed* and *pardoned* creature. It teaches, then, most clearly that the churches of Christ are to be composed only of those upon whose heart God has written his law, and whose iniquities he has forgiven.

But consider also Eze., xxxvi., 25-27. "Then will I sprinkle clean water upon you, *and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*"

Here the same two-fold work, as in the New Covenant, is specified. But hear the prayer of David—

Ps. li., verses 2-10. "*Wash me thoroughly from mine iniquity and cleanse me from my sins. Create in me a clean heart, O God, and renew a right spirit within me.*"

This two-fold work is also recognized and taught in the New Testament. In Titus, iii., 5-6,

the Apostle says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration*, and the *renewing of the Holy Ghost*; which he shed on us abundantly through Jesus Christ our Saviour."

And both this washing of regeneration and this renewing of the Holy Ghost, are necessary to an entrance into the Kingdom of God, as our Saviour taught Nicodemus when he said "Verily, verily, I say unto thee, except a man be *born of water* and *of the spirit*, he cannot enter into the Kingdom of God." [John, iii., 5.] And, now, to have our sins forgiven and our iniquities remembered against us no more—to be cleansed from all our filthiness—to be washed thoroughly from our iniquities and cleansed from our sin, is to have the washing of regeneration—is to be born of water. And to have God's law put into our inward parts, and written on our hearts—to have a new heart given us, and a new spirit put within us—to have God create within us a clean heart and to renew within us a right spirit, is to experience the renewing of the Holy Ghost—to be born of the spirit. And we know to what causes we are to ascribe this two-fold work; namely: the blood of Christ and the spirit of God. It is the *blood* of Christ that cleanses from all sin. [I.

John, i., 7.] To this spiritual laver the prophet Zachariah alludes, when he says, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." [Zach., xiii., 1.] And the pious Cowper certainly hit upon the great idea when he sung—

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."

And "unto him that loved us, and washed us from our sins in his own blood," will certainly be the united song of all the saved. [Rev., i., 5.] All who at last shall stand before the throne, and before the Lamb, will have washed their robes and made them white in his blood. [Rev. vii., 18.] And, now, just as one born of water, *literally*, would come out of its womb clean and pure, so one whose sins are washed away in the blood of Christ, is as clean and as pure as if he had never sinned. [Isa., i., 18.]

But, while it is the blood of Christ that cleanses from sin, it is the Holy Spirit that effects our inward renewal. Hence, Paul says: "He is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, who is one inwardly; and circumcision is *that of the heart, in the spirit*, and not in the

letter; whose praise is not of men, but of God." [Rom. ii., 38-39.] He also says: "The love of God is shed abroad in the heart by the Holy Ghost." [Rom., v., 5.] Well, this love is the effect of this inward circumcision. Hence, Moses says: "The LORD thy God shall *circumcise thy heart*, and the *heart* of thy seed, to *love* the LORD thy God with all thy heart, and with all thy soul, that thou mayest live." [Deut., xxx., 6.] And, now, I repeat, that to be thus renewed in the spirit of our minds—to experience this inward circumcision—to have the love of God shed abroad in our hearts, is to be born of the Spirit.

And here, I wish it to be noted, that the Saviour has laid his law of discipleship deep down in this supreme love. Without it, no one can be His disciple. Hear Him: "He that loveth father or mother more than Me, is not worthy of Me: and he that loveth son or daughter more than Me, is not worth of Me." [Matt., x., 37.] Again, "If a man come to Me, and *hatè* not his father and mother, and wife, and children, and brethren, and sisters—yea, and his own life also, he cannot be my disciple." [Luke, xiv., 26.] To *hate*, in the sense of this text, is to *love less*.

Well, most certainly, he that loves all these endeared objects *less* than he loves Jesus, loves him *supremely*.

By way of illustrating this same fact, the

Saviour tells us that "the Kingdom of Heaven is like unto a treasure hid in a field; which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [Matt. xiii., 44.] Just as the man, in this parable, desired supremely this treasure, and in order to possess it, parted with all his former possessions, so we must desire the Kingdom of God to make it our own. With us it must be paramount. It was here that the Saviour and the young ruler split. [Matt. xix., 16-22.] This young man was one of our best *moralists*. From his youth he had kept every precept in the law concerning his duty to his parents and his neighbors. And on this account Jesus, beholding him, loved him. [Mark x., 21.] But he was a lover of the world. "And if any man love the world the love of the Father is not in him." [I John. ii., 15] Rather than part with all he had, he parted with Jesus! Sorry was he, I have no doubt, that he could not serve both God and Mammon. He held to the latter and of course despised the former. [Matt. vi., 24.]

But we must not overlook the fact that in this great change of our moral nature and condition the duties of Repentance and Faith are included. Indeed a *penitent believer* is only another name for a truly converted man. Hence to these duties men are constantly called in the gospel. John



the Baptist preached both. *Repent*, said he, for the Kingdom of Heaven is at hand. [Matt. iii., 2.] And he also said to the people that they should *believe* on him who should come after him, that is, on Christ Jesus. [Acts xix., 4.] It was he who said, "He that believeth on the Son hath everlasting life; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him." [John iii., 36.]

As John preached, so did Jesus. Soon after his immersion by John, he came into Galilee, preaching the gospel of the Kingdom of God, and saying, "The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the gospel." [Mark i., 14-15.]

Need I add any more on the point now before us? I *think* not. It surely is most clearly established that unless a man is converted he is unfit for membership in the Church of Christ. Let him get in without conversion and he will be like the man at the marriage feast without a wedding garment. [Matt. xxii., 11, 12.] Let us pass to consider whether *baptism* is a condition of membership in the churches of Christ.

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### SECTION III.

*Baptism Defined.*—It is the immersion of a converted person in water in the name of the

Father, and of the Son, and of the Holy Ghost.

1. *It is immersion in water.* Is it necessary to argue this proposition? The learning of the world concedes it. We have the right to insist upon it as an acknowledged truth, and regard the man who denies it as we do the Infidel who is still disputing the truth of our holy religion—as incorrigible. The testimony of the Divine Existence is not written more clearly in the heavens, than is the testimony that baptism is immersion, written in Grecian literature. Do I speak more strongly than Moses Stuart, himself a Pedit-baptist? Hear him—“*Bapto* and *baptizo* mean to dip, to plunge, to immerge into anything liquid. All lexicographers and critics of any note are agreed in this.” (On Bap. p. 51.) In another place he says, “‘It is,’ says Augusti, ‘a thing made out,’ viz: the ancient practice of immersion. So indeed all the writers who have thoroughly investigated the subject conclude. I know of no one usage of ancient times which seems to be more clearly made out. *I cannot see how it is possible for any candid man who examines the subject to deny this.*” (On Bap. p. 149.) Then can I see how it is possible? And certainly, no man *who has not examined the subject*, has *any right* to deny it. Let ignorance always keep silence.

Alexander Carson, a man whose candor and scholarship no one disputes has established the

position that "*Baptizo* always signifies to dip; never expresses any thing but mode," by an array of evidence that has never been, and can never be successfully met.

And Dr. T. J. Conant, in his late work on *Baptism*, which every one ought to read, shows by the "usage of Greek writers, including the Church Fathers," and the concessions of learned men of all denominations, that its meaning is to immerse. Such an array of testimony is irresistible.

But as this work may fall into the hands of some, to whom the above works may not be accessible, I will copy here what a few learned men, whose works are before me, have said on this subject. I begin with Neander.

In his history of the Christian Religion and Church, vol. 1. p. 310, he says—"In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, *performed by immersion*, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same."

Mosheïm in his Church History, Applegate & Co's edition 1858, p. 28, says, "The sacrament of *baptism* was administered in this (1st) century, without the public assemblies, in places appointed and prepared for that purpose, and was perform-

ed by an immersion of the whole body in the baptismal font.

Dr. Geo. Campbell, in his Notes on the Gospels, vol. 2. p. 20, says, "The word *baptizein*, both in sacred authors, and classical, signifies to dip, to plunge, to immerse, and was rendered by Tertulian, the oldest of the Latin Fathers '*tingere*,' the term used for dyeing cloth, which was by immersion."

Dr. James McKnight, on Rom. vi., 4, says, "Jesus submitted to be baptised, that is, *to be buried under the water* by John, and to be raised out of it again, as an emblem of his future death and resurrection.

Bloomfield, on the same scripture, remarks, "We have been thus buried in the waters of baptism. There is a plain allusion to the ancient custom of baptism *by immersion*." He says further that "the rite of immersion in the baptismal water and egress from it, were used as a symbol of breaking off all connection with the present sinful life, and giving one's self to a new and pure one."

Dr. G. C. Knapp, in his Christian Theology, p. 485, says, "Immersion is peculiarly agreeable to the institution of Christ, and, to the practice of the apostolical church, and so even John baptized, and immersion remained common for a long time after."

Barnes, in his notes on I Cor. i., 17, says, "It is not improbable, as Doddridge supposes, that the administration of this ordinance was intrusted to inferiors, because it was commonly practiced by immersion," etc.

Calvin, in his Institutes, vol. 4, p. 343, says, "The very word baptize, however, signifies to immerse, and it is certain that immersion was the practice of the ancient church."\*

Luther says, "Baptism is a Greek word, and may be translated *immersion*, as when we immerse something in water that it may be wholly covered."

Beza.—"Christ commanded us to be baptized, by which word it is certain *immersion is signified*."

Vitringa.—"The act of baptizing is the immersion of believers in water. This expresses the force of the word, thus also it was performed by Christ and his apostles."

Hospianus.—"Christ commanded us to be baptized; by which word it is certain immersion is signified."

Gurtlerus.—"To baptize among the Greeks, is undoubtedly to immerse, to dip; and baptism is immersion, dipping. \* \* The thing commanded by our Lord is baptism—immersion in water."

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\*All the authors following Calvin are taken from Hinton's *History of Baptism*, pp. 52-60.

Buddeus.—“The word *baptizein* and *baptismos* are not to be interpreted of aspersion, but always of immersion, and was administered in former times according to the force and meaning of the word.”

Venema.—“The word *baptizein*, to baptize, is nowhere used in the scripture for sprinkling.”

Prof. Fritsche, in his Comment on Matt. iii., 6, says, “That baptism was performed, not by sprinkling, but by immersion, is evident, not only from the nature of the word, but from Rom. vi., 4.”

Augusti.—Vol. 5, p. 5, says, “The word baptism, according to etymology and usage, signifies to immerse, submerge, etc.; and the choice of the expression betrays an age in which the later custom of sprinkling had not been introduced.”

Brenner.—“The word corresponds in signification with the German word ‘taufen,’ to sink into the deep.”

The author of the free inquiry respecting baptism, Leipsic, 1802, says, “Baptism is perfectly identical with our word (tauchen oder unter tauchen) immersion or submersion.”

Bretschneider, in his Theology of 1828, vol. 2, pp. 673–681, says, “An entire immersion belongs to the nature of baptism.” “This is the meaning of the word.” This writer is confessed the most critical lexicographer of the New Testament.

Reinhard's Ethics, vol. 5, p. 79, says, "In sprinkling, the symbolical meaning of the ordinance is wholly lost."

Schleusner, in his Lexicon on Baptisma, says, "Those who were to be baptized were anciently immersed."

Scholz, on Matt. iii., 6, says, "Baptism consists in the immersion of the whole body in water."

Prof. Lange, on Infant Baptism, 1834, p. 81, says, "Baptism in the apostolic age was a proper baptism—the immersion of the body in water."

I could greatly lengthen these quotations from Greenfield, Robinson, A. Clarke, Wesley, etc., etc., but I will close with a quotation from Chalmers. In his Com. on Rom. vi., 4, he says, "The original meaning of the word baptism is immersion; and though we regard it as a point of indifference whether the ordinance so named be performed in this way, or by sprinkling, yet we doubt not that the prevalent style of administration in the apostle's days was by an actual submerging of the whole body under water."

In view of the above, how strange it is that special pleaders for the sprinkling mode can venture to express themselves as follows: In the St. Louis Christian Advocate for February 12, 1868, "A Methodist" says, "It is here worthy of remark, that a very ingenious way of proselyting has been adopted, 'that Pseudo-baptists acknowl-

edge that immersion is baptism.' That is false. We make no such admission. We acknowledge that immersion may be the answer of a good conscience to those who receive it for baptism, but we deny that it was the mode practiced by the apostles."

Be it known to all men that every authority quoted above, excepting Carson, and Conant, is a Pedit-baptist. Then judge ye what credit should be given to this denial of this "Methodist."

2. But baptism is not simply immersion; it is the immersion of a believer—a converted person—in water. Immersion is of no value or force unless the person receiving it is, at the time of receiving it, a converted person—a believer. On the part of the recipient it must be regarded as *an act of obedience to the command of Jesus Christ*. But no *act of obedience* can be performed by one whose mind is still *carnal*. Such a mind is not subject to God's law as we have already seen. Those under its influence can not please God. But all unconverted persons are carnally minded, therefore they cannot either obey or please God. Hence they should not be baptized. Obedience everywhere in the Bible is regarded as an *effect* proceeding from love to God, therefore from conversion.

In order to secure obedience to the first and great commandment in the law, [Deut. vi., 4, 5;



Mark, xii., 29, 30,] it was needful that the Israelites should have their hearts circumcised, [Deut. xxx., 6.] It was by cleansing them from their filthiness, and taking away their stony hearts and giving them hearts of flesh, and putting his spirit within them, that God *caused* them to walk in his statutes and to keep his judgments. [Eze. xxxvi., 25-27.] The true philosophy is, "make the *tree* good and the *fruit* will be good. [Matt. xii., 33; Luke vi., 43-45.] *Fruit* is only another name for *obedience*. Good works follow that salvation which is of grace by faith; and unto them we are created in Christ Jesus; [Eph. ii., 8-10,] for men do not gather grapes of thorns, nor figs of thistles.

Now let a man be baptized while yet carnally minded and in his sins, and would God bless him in the deed? Nay: He would say, "Who hath required this at your hand, to tread my courts?" [[Isa. i., 12.] "This people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me." [Isa. xxix., 13; compare Matt. xv., 8.] No sight, it appears to me, could be more abhorrent to the Triune God than that of seeing an unsubdued, an unchanged, an unpardoned sinner receiving the sacred rite in his name!! As God can approve of no such procedure no more should his people.

And now, just as this investigation would lead *us to expect*, so do we actually find from the be-

ginning of the New Testament to its close, neither precept nor example in favor of the baptism of any but believers. John the Baptist baptized such as brought forth "fruits meet for repentance," and came confessing their sins. [Matt. iii., 6-8.] Our blessed Master first *made* disciples and then *baptized* them. [John iv., 1, 2.] And as his harbinger and he practiced, so he afterwards commanded his apostles and all succeeding ministers to do.

"All power," said he, "is given unto me in heaven and earth, go therefore and disciple (Greek *Mathteusate*) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." [Matt. xxviii., 19.] To disciple one according to this commission is to do precisely what the great apostle of the Gentiles was appointed to do, namely, *to turn men from darkness to light, and from the power of Satan to God*. [Acts xxvi., 18.] We cannot regard a man as disciplined until he comes up to the full measure of the law of discipleship as laid down by the Master himself. [Luke xiv., 26, 27.] And until this much is done we must proceed no farther; but as soon as evidence of faith is given, fruit meet for repentance is brought forth, and this love to the Saviour is evinced, then we are to baptise. This is the law; and to this the practice of the apostles attests. Let us proceed to examples:—

The first example of baptism under this law is found in Acts ii., 41. The persons here baptized had previously been, by the preaching of Peter, "pricked in the heart,"—convicted of sin—had inquired what they should do, and had "gladly received the word." Now note the force of that word "*gladly*." It is the translation of the Greek word *asmenos* which signifies "with joy" or "in a joyful manner." [See Acts xxi., 17.] Such a glad reception of the truth indicates that final change of feeling which is produced by believing in Jesus Christ. The first sensation following conviction is that of conscious guilt and condemnation. The second is that of peace and joy following faith. "Whom having not seen ye love; and in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. [I Pe. i. 9.] Being *justified by faith* we have *peace with God*. Rom. v., 1.]

This example is a clear and full comment on the meaning of the law. Let us go to the second example:—

Acts viii., 12. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Observe that here only "men and women" were baptized. But not even these until they "*believed Philip* preaching the things concerning the

kingdom of God, and the name of Jesus Christ." Does not this example remind you of the commission as recorded by Mark. "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." [Mark xvi., 15, 16.] But a believer according to Mark is a disciple according to Matthew.

The third example is that of Simon. [v. 13.] Poor Simon! While we justify Philip in baptizing him *on the ground of his profession of faith*, his baptism, on account of his hypocrisy, brought upon him a curse instead of a blessing. While Philip observed the law so far as it concerned him as an *administrator* of the rite, Simon disregarded it so far as it concerned him as a *subject*. Therefore his baptism was nugatory. And I have no doubt that had Simon been afterwards converted he would have been *re-baptized*. But as he was, so he continued, "in the gall of bitterness and bonds of iniquity."

The fourth example is that of the Eunuch. [Acts viii., 37-39.] Well, the law was strictly observed in his case. (1.) Philip preached to him Jesus. (2.) The eunuch demanded baptism. (3.) Philip answered, "If thou believest with all thy heart thou mayest." (4.) He satisfied Philip on this point. (5.) Philip baptized him.\*

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\*NOTE. It is a little remarkable that this is the only instance on record where such a requisition, as "if thou believ-

The fifth example is that of Saul. [Acts ix., 17-19.] This case is every way extraordinary. Saul was not converted by the ordinary means. In his case Jesus himself was the preacher. [Compare Acts ix., 4-6; xxii., 6-8; and xxvi., 12-18.] Still he was made dependent upon an obscure disciple, Ananias, for physical relief and moral comfort; and for further instruction. This was well. It tested his humility. What a spectacle to see this gifted Pharisee, this proud, haughty persecutor, with a commission then in his pocket to bind and deliver into prison the disciples of Jesus, sitting at the feet of one of them, a helpless dependent pupil!! Ananias approached him and said, "Brother Saul, the Lord, even Jesus who appeared to thee in the way as thou camest, hast sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost." Indeed! Then what a mistake is made by the proclaimers of the "Current Reformation" when they tell us that Ananias was sent to Saul that he might receive—"the remission of sins" !!!

Upon the imposition of the hands of Ananias Saul received his sight, and was filled with the Holy Ghost, and without hesitation arose and was baptized—as a believer of course.

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est *with all thy heart* thou mayest," was ever demanded of an applicant for baptism. Did not this result from the fact that Philip had so recently been imposed upon by Simon? Imposition begets caution!

The sixth example is that of Cornelius and his friends. [Acts x., 47, 48.] Well, these were, beyond doubt, converted; for while Peter was preaching to them, the Holy Spirit fell on all who heard the word, and under His influence they spake with tongues and magnified God; (verses 44-46,) and Peter asked, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" "And he commanded them to be baptized in the name of the Lord." Them? Whom? Plainly them for whom he had just claimed baptism, namely those who had received the Holy Spirit. Hence those who were converted.

The seventh example is that of Lydia and her household. [Acts xvi., 14, 15.] "And a certain woman named Lydia, a seller of purple of the city of Thyatira, who worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken by Paul. And when she was baptized and her household, she besought us saying, if ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us."

Such is the history of the case now before us. It is the first instance in which we find persons baptized without their conversion being expressly stated. As to Lydia herself there can be no doubt. That she was converted when she received bap-

tism none will dispute. But how about her household? Were they converted? It is legitimate to infer their conversion from their baptism. If a recruiting officer is sent out to enlist soldiers with instructions limiting him to such men as are *sound in body and mind*, and if a history of his proceedings were given in which it is seen from example after example that he had strictly obeyed his instructions; and we were afterwards to read that on a certain occasion he enlisted A. and his household, would we not take it for granted that A. and his household were men sound in body and mind unless there should be *proof* to the contrary? This we would be compelled to do, or charge that the recruiting officer had in this instance departed alike from his instructions and his former course! The cases are parallel.

But of whom was Lydia's household composed? Of infant children? Was she a *married* woman? Then where was her husband? I cannot think that Lydia had a husband because she talks just as if she did not have. "If ye have judged *me* to be faithful to the Lord *come into my house*. This is just such an invitation as one might expect from an *unmarried* woman. She felt that the apostles might feel some delicacy in visiting her, hence the preface to her invitation—"If ye have judged me to be faithful to the Lord." "If you

think that I am really converted—a true christian—you will not hesitate to pay me a visit.”

But one may say—“Perhaps she was a *widow*.” I would reply—Perhaps she was not. And plainly, my perhaps would be just as good as the other. But even if it could be proved (though it cannot be) that she was a widow, it would be exceedingly unreasonable to suppose that she had children with her too young to be capable of faith, as she was now *three hundred miles from home on a trading excursion!* No; her household must have consisted of persons in her employ.

I have thus argued in order to help the reader to *think* a little, not because any argument is at all necessary. The fortieth verse of the chapter settles the whole question as to the *character* of the members of her household. When Paul and Silas went out of the prison, they entered the house of Lydia, “and when they had seen the *brethren* they *comforted* them and departed.” The “brethren” here can mean no others than the members of her family. Then as they could receive *comfort* they were *believers*. With this we are content.

The eighth example is that of the Jailor and his family. [Acts xvi., 33, 34.] That the Jailor was a believer none will deny. Well, that his family were believers also is in proof; for it is said that “he rejoiced, believing in God with all his



house." Then all his house as well as himself were believers.

The ninth example is that of the Corinthians. [Acts xviii., 8.] "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." No comment is needed here. The testimony is complete. Only believers were baptized at Corinth.

But stop. Does not Paul say he baptised also the household of Stephanas? [I Cor. i., 16.] And can you say they were believers? I might answer by, can you say they were *not* believers? The passage referred to says just nothing on this point. But I Cor. xvi., 15, decides the matter. "Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." Answer now. Were they believers?

The tenth and final example is found in Acts xix., 5. "When they heard this they were baptized in the name of the Lord Jesus." "They" refers to the twelve disciples whom Paul found at Ephesus, (verse 1.) That they were believers none will dispute. Then we have gone through the entire apostolic history and found that in every instance they baptized believers or converted persons excepting one. Simon is the only exception. But even he was baptized as a believer.

He practiced a deception upon Philip. Conversion and baptism then in every instance are associated. And what God hath joined together let not man put asunder. But we must pass to notice—

3. This immersion must be administered in the name of the Father, and of the Son, and of the Holy Spirit. This proposition I deem it unnecessary to argue. It is admitted on all hands. While there is not a recorded instance of the use of this formula by the apostles, it is to be presumed that they used it. They plainly used it or its equivalent; and we have no authority or example that would justify us in dispensing with it. It is commanded by Jesus our Lord and King. With this we are content.

Some one may suppose that I should here add one more item as essential to baptism, namely, *that it be administered by a qualified administrator.*

To this I must be allowed to say that while I believe that *a regularly ordained minister* is the only *authorized administrator* of this ordinance, yet I do not think that *in every case* the recipient is to be held responsible for the defects which may attach to the administrator. *Unknown* defects in the administrator do not, I think, render the baptism nugatory where it is in every other particular scripturally administered. It is expressly stated by the apostle that “every one of us shall give

account of himself to God." [Rom. xiv., 12.] Now baptism is an act which necessarily brings together two responsible agents—the administrator and the subject. Hence it does seem to me that each of those agents must be responsible to God for his *own part* of the action. True it is the duty of the administrator to use all diligence to satisfy himself that the subject is scripturally qualified for the rite. But having done this his responsibility ends, so that his act in the premises is accepted though the recipient should have no scriptural qualification. And just so it is with the subject. It is his duty to use all diligence to satisfy himself that the man from whose hands he is about to receive the rite is scripturally authorized to administer it. And having done this his responsibility ends, so that God accepts him in the act notwithstanding the administrator may lack in some scriptural qualification. Now should a minister baptize a subject having *known* disqualifications, he would be a partaker of his sin, and so should a subject receive the ordinance at the hands of one whom he knew to lack in scriptural qualification he would be a partaker of his sin. I hope I am now understood. Believing then that where one has been baptized upon a profession of his faith in Christ, out of a sincere love for the Saviour, and in order to solemnly devote himself to his service, is validly baptized,

though the administrator is found to lack in his qualifications, which lack was unknown to the candidate, I cannot take the position that *no* baptism is valid unless it is performed by a qualified administrator. But concerning this matter let every one be fully persuaded in his own mind.

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## SECTION IV.

*Conversion and baptism terms of membership.*—Having shown what conversion and baptism are, I next proceed to show that they are necessary to membership in the church. So far as conversion is concerned I trust this has been shown already. I am aware that all Pede-baptists would make an exception in favor of infants. If their claim to membership could be established, then conversion would not be indispensable in *every* case. But the New Testament knows nothing about infant membership. I therefore pass it by as having no foundation in the word of God and hasten to inquire—is *baptism* indispensable to membership? I wish to be understood here. I do not ask whether baptism is indispensable to membership in what Presbyterians would call the “invisible church”—the church taken in the *first* sense given to it in this treatise. (See p. 27.) Every believer is a member of this church whether he be in heaven or in earth, or whether in any visible church

organization or not. No; I ask is baptism indispensable to membership in the *visible* church of Christ—the church taken in the second sense given it in this treatise, (p. 28,) in the sense in which the Lord's Supper belongs to it? All denominations that believe in baptism at all, so far as I know, answer in the affirmative.

The Presbyterian Confession of Faith says,—“Baptism is a sacrament of the New Testament, ordained by Jesus Christ, *not only for the solemn admission of the party baptized into the visible church,* but also to be unto him a sign and seal of the covenant of Grace,” etc., (p. 120,)

In the larger Catechism, in answer to the question, “What is baptism?” it is said, “Baptism is a sacrament of the New Testament \* \* whereby the parties baptized *are solemnly admitted into the visible church,* and enter into an open and professed engagement to be wholly and only the Lord's.” (pp. 286, 287.)

The Cumberland Presbyterian Confession echoes the same sentiment. (See page 68.)

The Discipline of the Methodist Episcopal Church (South) enjoins that the minister, when administering baptism, shall exhort the congregation to “call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to [the recipient] that which *by nature* they cannot have; that they may be

baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively members of the same." (pp. 142-148.)

In a catechism attached to the Discipline the question is asked,—“What are the actual privileges of baptized persons?” The answer is, “They are members of the visible church of Christ,” etc. (page 320.)

In another place it is asked, “How shall persons be received into the church?” To this question two answers are given. (1.) “When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition, and see that they are acquainted with the moral discipline of the church, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; also of the genuineness of their faith, and of their willingness to keep the rules of the church.” (2.) “When satisfied on these points let the preacher bring the candidates before the congregation, whenever practicable, and *baptize them*, if they have not been baptized.” (p. 90, 91.)

In the Book of Common Prayer, (Episcopal) the minister prays that the candidate, “may be baptized with water and the Holy Ghost, and *received into Christ's holy church*, and be made a lively member of the same.” (p. 132.)

Dwight, in his Theology, (vol. 4, p. 301,) says, "To be born of water, as here intended, is, in my view to be baptized; and is as absolutely necessary to our lawful admission into the visible kingdom of God; as to be born of the Spirit, is, to our admission into the invisible kingdom."

Knapp, in his Christian Theology, (p. 488,) says, "By means of this rite, [Baptism] we are received as members of the visible Christian society, and consequently become partakers of all the privileges belonging to christians. It is therefore, considered in this light, the solemn initiatory rite of admission into the Christian Church."

But let us turn from human authorities and ask what does the word of God say? for we wish our practice to be *founded upon it* and not upon the mere concessions of men.

When we compare Matt. xxi., 31, 32, with Luke vii., 29, 30, we find that under the ministry of John the Baptist, the people went into the kingdom of God by *faith* and *baptism*. The former passage says, "Jesus saith unto them, verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; while the latter passage asserts, "And all the people that heard him, and

the publicans justified God *being baptized* with the baptism of John."

When we turn to Acts ii., 41, we read that, "they who gladly received the word were *baptized*; and the same day there were *added* unto them about three thousand souls."

I would have the reader to note here that the two words—"unto them"—in the above passage, is in *italics*. This indicates to us that they are *supplied* by the translators. Leave them out, and the text would read—"and the same day were added—about three thousand souls." Then we are left to ask—added to what? Added to whom? The proper answer is, *to the church*. This the forty-seventh verse shows to be the correct answer, "*And the Lord added to the church daily such as should be saved.*" That the "one hundred and twenty" disciples who were together in the upper room were *a church* is plain from the first chapter, [Acts i., 13–15,] for they had performed a *church act* in the election of Matthias as the successor of Judas to the apostleship. (Verse 26.) Then these newly converted and baptized persons were added to the church.

This apostolic example should be as a *law* to us. We must in every instance *insist* that all who seek membership in our churches shall be such as have gladly received the word and have been baptized.



When we examine the epistles to the various apostolic churches we find that they are addressed as being composed of converted and baptised persons. To the Romans the apostle says, "Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." [Rom. vi., 3-6.] Here both the conversion and the baptism of the members of the church at Rome are plainly recognized.

To the Corinthians, Paul says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus Christ, and by the Spirit of our God." [I Cor. vi., 11.] This implies conversion. Well, their baptism is as clearly implied in the following: "Was Paul crucified for you? or were ye baptized in the name of Paul?" [I Cor. i., 13.]

The churches of Galatia are similarly addressed. [Gal. iii., 16, 27.] So the church at Colosse. [Col. ii., 11, 12.]

The conversion of the church at Ephesus is abundantly attested, [Eph. ii., 8.] and their baptism will not be disputed. The same thing is true of the church at Philippi. See Acts xvi., and of the Thessalonians. [I Thess. i., 4, 5.]

From all the foregoing, may we not consider the proof complete? Conversion and Baptism are terms of membership in the churches of Christ.

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SECTION V.

*When a converted person is baptised is he necessarily a member of some particular church.*—While conversion and baptism are necessary to membership in the church the question is frequently asked, Do conversion and baptism make one necessarily a member of some particular church? And if they do not, then what relation does such a person sustain to the particular churches? In reply I would say that I do not conceive that conversion and baptism necessarily make one a member of any *particular* church. They are indispensable to membership, but do not of themselves consummate the membership. The baptism of the eunuch by Philip did not make him a member of any particular church. The following remarks will set forth my views on this point.

1. Jesus Christ has a *kingdom* on earth, and he has *churches*. No one of his churches is his kingdom; but each one is an integral portion of his kingdom.

2. It is by faith and baptism that we enter his *kingdom*. The eunuch from the moment of his baptism belonged to the kingdom of Christ.

3. Any one belonging to the kingdom of Christ is eligible to membership in any of his churches. But in order to become a member, the *consent* both of himself and of the church is necessary. Had the eunuch applied for membership, say, at Jerusalem, the simple consent of the church only would be necessary to make him a member; with the prerequisites he had already complied. But without that consent he could have had no such membership. Hence Saul, after he had been baptized by Ananias, came to Jerusalem, and attempted to join himself to the church, but was refused until Barnabas informed them of his conversion and the evidences which he had given of it. [Acts ix., 26, 27.] The word rendered "*joined*" here is *kollao* which means "glue together—in the New Testament to adhere, cleave, or cling to, meet, to join one's self to, unite with, adhere to, associate with." (Greenfield.) See Luke x., 12, xv., 15; Acts v., 13, viii., 29, x., 28, xvii., 34; Rom. xii., 9; I Cor. vi., 16, 17.

Then it was by the consent of the church at

Jerusalem that Saul became a member of it, and not simply by virtue of his baptism by Ananias. And yet by that baptism he was identified with the kingdom of God.

But now let it be remembered that the Lord's Supper does not belong to the kingdom of Christ *as such*, but to his *churches*. If it belonged to his kingdom as such, and not to his churches as churches, then no individual church would have the right to observe it as an individual church. But it belongs to his churches, as such, and only to his kingdom as his churches belong to his kingdom. Therefore were one now to receive baptism as the eunuch did, and afterwards to decline to have membership in any particular church, he could not claim a right to the communion simply because he had been baptised upon a profession of his faith in Jesus Christ. Being in that case amenable to no church tribunal, he could lay no claim to any church privilege.

No; before he could approach the Lord's Table according to the divine regulations he must (1) gladly receive the word, (2) be baptized, (3) be added to the church. Having done these things he has a right to the communion in the church to which he has been added; *but no where else*. As he had no general right when running at large, so he has no general right now. When he has joined himself to the brethren, *then* he has joined

himself to the communion. If he ever have a right any where else, it must be either by a *transfer* of membership, or by *courtesy*, as perhaps we shall see more clearly hereafter.

Reader, let us pause here and consider to what general conclusion our investigations have now conducted us. Is it not this;—That the Lord's Supper is an ordinance of Jesus Christ to be observed in his churches, and that hence terms of membership are therefore terms of communion? And that conversion and baptism are indispensable terms of membership?

## CHAPTER FOURTH.

### *DISQUALIFICATIONS TO THE COMMUNION.*

#### SECTION I.

*Insubordination.*—I wish to lay down here another axiom, namely. *As the Lord's Supper is an ordinance of Jesus Christ to be observed in his churches, for whatever cause, we should exclude a member, we should debar him from the communion.* Believing this proposition to be self-evident I will make no attempt to demonstrate it, but pass at once to notice the causes for which we are required to exclude individuals from the membership of the church.

Insubordination to church authority is specified by our divine Master in Matthew xviii., 15-17. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church; but if he neglect to hear the

church, let him be unto thee as an heathen man and publican."

The word "*neglect*" here means to refuse to listen, to disregard. A member of the church doing this should be excluded from membership. Nothing less is required by this law. "Let him be unto thee as a heathen man and publican," certainly means that no *religious* intercourse, no communion is to be had with him any more than with a heathen man, or a publican. Then from the moment he refuses to hear the church his membership is forfeited and with it his right to the communion.

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## SECTION II.

*A schismatical spirit forfeits communion.*—Says Paul, in Rom. xvi., 17, 18, "Now I beseech you, brethren, mark them who cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

All real christians are of one heart and of one spirit. [Acts iv., 32; Rom. xv., 5, 6; Phil. i., 27; Eph. iv., 4.] Hence you will find them amongst the peace makers; [Matt. v., 9,] they will endeavor to keep the unity of the Spirit in the bond of

peace. (Eph. iv., 3,) and will always follow after the things which make for peace, and things wherewith one may edify another. [Rom. xiv., 19.] They will always pray for the peace of Jerusalem. [Ps. cxxii., 6.] for they know how good and how pleasant it is for brethren to dwell together in unity. [Ps. cxxxiii., 1.]

They appreciate such exhortations as the following: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [I. Cor. i., 10.]

"Finally, my brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." [II. Cor., xiii., 11.]

"Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, nor railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing." [I. Peter iii., 8-9.]

And they covet the blessedness of the peacemakers. [Matt., v., 9; James, iii., 18; Ps. cxxii., 6.]

But men do sometimes find their way into the



churches, who for carnal purposes or selfish ends cause divisions and offences. All such men are carnal, (I. Cor., iii., 3) for a contentious spirit is a spirit of the flesh, (Gal., v., 20; James iii., 14-15.) They are obnoxious to the divine displeasure, [Prov., vi., 16-19,] and destitute of the spirit of Jesus Christ. [John, xvii., 21-23.]

In the apostolic churches the principal disturbers and dividers were the Judaizing teachers.

Through the instrumentality of the brethren "scattered abroad upon the persecution which arose about Stephen," who were men of Cyprus and Cyrene, the gospel was preached to the Grecians at Antioch, and "a great number believed, and turned to the Lord." [Acts, xi., 20-21.] These Judaizing teachers came to Antioch afterwards and "taught the brethren and said, 'except ye be circumcised after the manner of Moses, ye cannot be saved.'" [Acts xv., i.] Note, they did not deny the *necessity* of faith in Jesus Christ in order to salvation, but they *denied its sufficiency*. Circumcision and the keeping of the law were an *addition*. They were very willing to begin in the spirit, but they sought perfection in the flesh. [Gal., iii., 3.] These men were very troublesome to the Galatian churches, and Paul speaks of them thus: "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the

cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised that they may glory in your flesh." [Gal., vi., 12-13.] And with holy indignation he exclaims, "I would they were even cut off who trouble you." [Gal., v., 12.]

But there was another class of teachers against whom the apostle cautions Timothy. [I. Tim. vi., 3-5.] What name shall we give them? It matters not by what name they are called, they are to be known by their opposition to the apostolic teaching with regard to the duties of christian slaves.

On this point the "things" we are to "teach and exhort," are, that "as many servants as are under the yoke [should] count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed. And they that have believing masters [should] not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit.

There were some among those to whom he wrote that taught otherwise; and the apostle says of such they are "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth."

Again we say that as there were men in the days of the apostle that caused divisions and offences, so there are now; and just as Paul would have them treated then, so should they be treated now: i. e. marked and avoided. But how is this to be done? Plainly by their exclusion from the membership of the church. Of course if they are allowed to retain their standing in the church, and to participate in its communion, they cannot be marked and avoided.

It is the duty of the churches to enforce this apostolic law, but this they cannot do but by excluding the guilty party from their membership and communion.

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### SECTION III.

*Immorality.*—In I. Cor., v., 9-11, the apostle says: "I wrote unto you in an epistle, not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is *called a brother* be a *fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner*; with such a one no, not to eat."

Here are as many as six specifications, each of which requires exclusion. Let us attend to them.

1. The man "called a brother" must, of course mean a member of the church. 2. If this "brother" be (1) *a fornicator*, that is have criminal conversation with the other sex, or be guilty of lewdness. See verse first. (2.) *Or covetous*. That is, inordinately desirous to gain and possess money. It is worth while to inquire here how we are to know when a brother is covetous. We may know it I think by the following characteristics. (a.) A covetous man can see his brother have need and shut up his bowels of compassion from him [I. John iii., 17]. He may talk charitably enough; he may see a brother or sister naked and destitute of daily food, and say, "be ye warmed and filled," but he will not "give them those things which are needful for the body." [James, ii., 15-16.] (b.) He will let other members of the church be burdened with the expenses requisite to the support of the pastor, and to the maintenance of the worship of God while he himself gives nothing. Or if he give at all he will give grudgingly and sparingly. He will be sure to keep back a part of the price. [Acts, v. 3.] (c.) He will be quite sure to complain of what is expended for the cause of Christ, and call it a waste. [Mark xii., 4; John xii., 4-5.] (d.) He is very apt to meet all appeals to his be-

nevolence with the adage: "charity begins at home;" and though he may show a slight acquaintance with the scriptures, yet he is very likely to be able to quote and wretchedly misapply "He that provideth not for his own, especially for those of his own house, hath denied the faith and is worse than an infidel." [I. Tim., v., 8.]

There is, I think, too low an estimate placed by the churches generally upon the sin of covetousness. This, perhaps, is owing to the fact that it is more difficult of detection than some other sins. A man may be covetous, and yet in all other respects be outwardly moral. But it is always placed in the same category with other gross immoralities. Compare with the text we are now upon, I. Cor., vi., 9-10, and Eph., v., 5. (3.) *Or Drunkard.* We have cause to thank God that but few of the members of our churches indulge in the use of intoxicating drinks as a beverage. How would I rejoice if I could say in truth we had none. And I think that if brethren would seriously and impartially consider Rom., xiv., 21, and I. Cor. viii., 11-13, they would see that it is their *duty* entirely to abstain. They would see at least that while they may be in no danger themselves of becoming drunkards from the *moderate* use of intoxicating drinks, yet they do set an *example*, which by being imitated by others becomes the cause of their *ruin*. If it should be

objected that "if a brother cannot indulge in the *moderate* use of liquor without getting drunk, he is a *weak* brother." I admit it. But *through thy strength shall the weak brother perish, for whom Christ died?* That is the question. He sees thee take a dram and stand! He follows the example and falls!! Now will you walk charitably towards him? Or will you still persevere in the practice which has been his ruin? "When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ!" My brother, he that gives up a *lawful* (?) indulgence *for the good of others*, is acceptable to God, and approved of men. Will you do it? But I have wandered. A drunkard—a slave to his appetite, a blot on creation, a terror to his family, a grief to his friends, a disgrace to his species, and a sport to demons—we can but let him go!

(4.) *Or an Extortioner.* That is one who is so greedy of gain that he will oppress the poor, the needy and the fatherless to obtain money.

(5.) *Or an Idolator.* That is one who worships an idol. There were some in the church at Corinth who still showed a veneration for idols. [I. Cor., viii., 7.] And there are amongst us some who call themselves christians who show more veneration for the *cross* than they do for Him who hung on it, and have no other media of approach to God than through *images*. To bow

down to any graven image or creature is idolatry.

(6.) *Or Railer.* That is one who indulges in reproachful, coarse, harsh, and bitter words. A man whose habit it is to *abuse* others; to vilify their character, and wound their feelings. How contrary is this to the meek spirit of christianity and to the example of the lowly Jesus! "When he was reviled he reviled not again, when he suffered he threatened not, but committed himself to Him that judgeth righteously." [I. Pet., ii., 23.]

3. "With such an one" as any of the above we are not even to eat. This, by some, is supposed to refer to the Lord's Supper, by others to having intercourse or fellowship of any kind. If the latter view be correct the former cannot be wrong, for surely if the prohibition extend to ordinary intercourse it must include religious. It would surely be wrong to *commune* with any one with whom it would be wrong to eat an ordinary meal! Then of course any brother guilty of any of the above immoralities must be excluded from church membership and communion.

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#### SECTION IV.

*Disorderly Walking.*—In II. Thess., iii., 9, the apostle says: "Now we command you brethren in the name of our Lord Jesus Christ that ye

withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received of us.

The apostle speaks here with energy and authority, "We *command* you;" but he does this "*in the name of our Lord Jesus Christ*," which shows at once whence he gets his authority to command, and whence the churches get their authority to execute what is commanded. It was by the authority; or in the behalf; or acting by his commission or power, that Paul gave this command. And it is by the same authority, or commission, or power, that the churches have the right to withdraw themselves from disorderly walkers.

"*That ye withdraw yourselves.*" This is the true representation of *church discipline*. The remarks of Mr. Barnes are very judicious here, and I do not know that I can do better than to adopt them.

He says christian discipline "is not primarily that of cutting a man off, or denouncing him, or excommunicating him; it is that of withdrawing from Him. We do not regard him any longer as a christian brother. We separate from him. We do not seek to affect him in any other respect; we do not injure his name or standing as a man, or hold him up to reprobation; we do not follow him with denunciation or a spirit of revenge; we simply cease to recognize him as a christian



brother, when (by his disorderly walking) he shows that he is no longer worthy to be regarded as such. We do not deliver him over to the civil arm; we do not inflict any positive punishment on him; we leave him unmolested in all his rights as a citizen, a man, a neighbor, a husband, a father, and simply say that he is no longer one of us as a Christian. How different is this from *excommunication*, as it has been commonly understood? How different from the anathemas fulminated by the Papacy, and the delivering of the heretic over to the civil power?" And I will add, How different from the course pursued towards the Baptists by the Presbyterians of Switzerland, the Puritans of New England, and the Episcopalians of Virginia? How different from the course pursued toward them in every age *until since their views of religious liberty have triumphed?*

"*From every brother that walketh disorderly.*" A "disorderly walk" denotes conduct that is in any way contrary to the rules of Christ or the teachings of the Apostles. "The proper idea of the word used here (*ataktos*) is that of soldiers who do not keep their ranks, who are regardless of order; and then who are irregular in any way. The word would include any violation of the rules of Christ on any subject." Hence, though the Apostle had primary reference to those who were idle, and spent their time in strolling about

in a disorderly manner, and busying themselves with other men's matters; yet this law applies to disorderly walking of every kind.

We have a very striking example of disorderly walking in Peter, instanced in Gal., ii., 11-14: "But when Peter was come to Antioch," says Paul, "I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all, if thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Peter had been taught to call no man common. [Acts, x., 28.] Then, in this withdrawing and separating himself from the Gentiles, Peter had violated this Divine teaching. The fear of man became a snare to him, [Prov., xxix., 25,] and betrayed him into dissimulation. And by this dissimulation he built again the things which he had destroyed, and thus made himself a transgressor. [Verse 18.] I have no doubt that Peter

repented of this dissimulation, and Paul forgave him; but had he persevered in it, no doubt Paul would have withdrawn from him.

But people may dissemble in other things. And there are many persons in this our day who do build again the things which they destroy, and thus make themselves transgressors. Their *example* goes to favor and support what they in *theory* deny. This is especially true of all those who believe that God's Word teaches the *immersion of believers in water as the only true baptism*, and yet they seek or retain membership in organizations that practice affusion and infant baptism, instead of uniting themselves with churches whose practice accords with their own acknowledged faith. They themselves must be immersed, and yet they give their name and influence to a people who *ridicule* it, and practice it only when they cannot retain a member without doing so. Is not this walking disorderly? It most assuredly is; and it comes under the law at the head of this section.

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SECTION V.

*Refusal to Obey Apostolic Injunction.* — In II. Thess., iii., 14–15, the Apostle says: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

This injunction has reference to the law just preceding. The brother who will not withdraw himself from such as walk disorderly, does not obey the Apostle's word by this epistle. And it becomes the duty of the church to *note* him—that is, point him out, make him known, give notice of him, [Greenfield,] that he may be watched and avoided. “Have,” says the Apostle, “no company with him, that he may be ashamed” of his disobedience.

I do think that this law bears directly upon such Baptists as indulge in occasional communion with Pedo-baptists and others, when they know that they walk disorderly, and not after apostolic traditions. Such brethren should not be counted as enemies, but admonished as brethren. But, if such admonition fail to correct the disobedience, no alternative is left us but to withdraw all religious affiliation. We are to have “no company with him, that he may be ashamed.” We must regard his conduct as unscriptural and irregular, even though he be a “brother”—that is, a converted man.

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#### SECTION VI.

*Heresy.*—In Titus, iii., 10–11, the Apostle says: “A man that is a heretic, after the first and second admonition, reject. Knowing that he that

is such, is subverted and sinneth, being condemned of himself."

Webster defines a heretic thus: "A person who holds and teaches opinions repugnant to the established faith, or that which is made the standard of orthodoxy." Its scriptural meaning is "One who creates dissensions, introduces error, a factious person." The Greek word here used (*hairetikos*) occurs no where else in the New Testament. But the corresponding noun (*hairesis*) occurs in the following places: Acts, v., 17; xv., 5; xxiv., 5; xxviii., 22; where it rendered *sect*," and Acts, xxv., 14; I. Cor., xi., 19; Gal., v., 20; II. Peter, ii., 1; where it is rendered heresy, and heresies. From a careful examination of all these examples, it is plain that a heretic is one who produces or heads a sect or party. And he does this, of course, by teaching either some point of doctrine different from that held by the church, or some custom or practice, or religious rite, unauthorized by the Scriptures. Now, the man who does these things is a heretic, and he is, after the first and second admonition, to be rejected—that is, of course, provided he do not profit by the admonition, and forsake his heresy. Such a man should fill no office in the church, nor should he enjoy her communion.

## CHAPTER FIVE.

### THE FINAL CONCLUSION.

#### SECTION I.

*Church Responsibility.*—From the foregoing investigations, it must, I think, be apparent to all that the Lord's Supper is given to the churches, not only to be observed, but as a sacred deposit, which they are required to keep and preserve in all its pristine purity. It is one of the ordinances which they are to keep as it was delivered to them. [I. Cor., xi., 2.] Hence it is for them to *insist* upon the prerequisites unwaveringly in every case. They cannot knowingly admit either an unconverted or an unbaptized man to their membership or communion, without being recreant to their trust and incurring the displeasure of their Lord.

Many persons are converted, we have no doubt, who, through mistaken views, or extraneous impediments, remain unbaptized. But neither these mistaken views, nor these extraneous impediments, however palliative they may be in the sight of God for a neglect of the duty, can justify us in ignoring it as a term of communion. And we

can regard no man as baptized who has not been immersed upon a profession of his faith in Christ. He may have received what he calls baptism. But if water has been merely sprinkled or poured upon him, he has not been baptized—any more than a man who has only had a little dirt sprinkled or poured in his face, has been buried. Instead of receiving baptism, he has received a *substitute* which has been furnished him by the Man of Sin. He who takes sprinkling or pouring for baptism, gets his ordinance from *Rome*, not from Jesus Christ. This Rome herself tells him. Hear the Right Reverend John Milner, D. D. In a work entitled “End of Religious Controversy,” p. 238, he says: “Indeed, Protestants are forced to have recourse to *the tradition of the church*, for determining a great number of points which are left doubtful by the Sacred Text, particularly with respect to the two sacraments which they acknowledge. *From the doctrine and the practice of the church alone*, they learn that though Christ, our Pattern, was baptized in a river, [Mark, i., 9,] and the Ethiopian eunuch was led by Philip *into the water* [Acts, viii., 38] for the same purpose, *the application of it by affusion, or aspersion, is valid*, and that, though Christ says *He that BELIEVETH and is baptized, shall be saved*, [Mark, xvi., 16,] *infants are susceptible of the benefits of baptism*, who are incapable of making an

act of faith." HEAR THAT, all ye who substitute *sprinkling* for baptism, and *infants* for believers! Aye, and let Baptists hear that who are disposed to receive *sprinkled* Christians to their communion, and thus *dodge* the responsibility and odium (?) of "close communion!"

But hear, also, Bishop Kenrick: "When Religion had consummated her triumphs over Paganism in the various countries of Europe, and the regenerated parents were diligently instructed in the duty of presenting their children to be baptized at the earliest period possible, ages passed away with scarcely an instance of the baptism of adults. Hence, *the necessity of receding from the mode of immersion* became still more frequent, since the tender infant oftentimes could not be immersed without peril to its life. The cases thus multiplying, the *more solemn method fell into gradual disuse*, until it has, in most places, been *entirely superseded*."

"Another cause contributed to render universal the mode of affusion. A class of females formerly existed in the church, under the name of deaconesses, who, amongst other exercises of piety, instructed and prepared for baptism the catechumens of their sex, and performed some of the ceremonies preparatory to its administration. They particularly accompanied the proselyte to the font, that, when she had entered into the



water, they might give the sacred minister notice to approach its verge, and perform the ablution. This, and several other precautions, were employed by the piety of our ancestors to guard the holy institution from the slightest indecorum. This class of females, from various causes, having ceased, it became expedient to abstain from the immersion of females." [On Bap., pp. 175-6.]

There, the fact is confessed! *Immersion was receded from by the Catholics!!* And Protestants follow them, accepting their *substituted* rite!!! But, now, shall Baptists do it? Never.

Sir John Floyer says: "The church of Rome hath drawn short compendiums of both sacraments; in the eucharist, they use only the wafer; and, *instead of immersion*, they introduced *asper-sion!*" Well, but *we* have no use for her "compendiums!"

And we are far from agreeing with Calvin, Stuart, Chalmers, and others, that, notwithstanding "the very word 'baptize' signifies to immerse, and it is certain that immersion was the practice of the ancient church," yet "it is of no importance whether water be only poured or sprinkled upon the person." We regard it as not only important, but *essential* to do just what the word baptize means, and what the ancient church did; for that, and nothing else, is what Jesus, our Lord, has commanded.

Christ, and not Rome, we recognize as our Master.

Then it behooves us to stand firm here, and to contend earnestly for the faith which was once delivered to the saints. [Jude, 3.] This is our imperious duty. When we take our stand upon the position that the *apostolic baptism was the immersion of a believer in water*, we take it upon a rock from which no ingenuity or skill of man can drive us. We are defended and sustained both by the Scriptures and the learning of the world.

I have already quoted liberally from the learned on the meaning of the word "baptize." [See pp. 44-49.] Let me here add a few authorities on the *practice* of the Apostles. This I do for the benefit of such of my readers as have not the means or opportunity of extensive reading on this subject. I quote from Hinton's History of Baptism.

"The Edinburgh Encyclopedia, than which a more able or satisfactory witness could not be produced, thus describes (in an article on baptism) the introduction of sprinkling into Scotland: 'In this country, however, sprinkling *was never used in ordinary cases till after the Reformation*. During the persecution of Mary, many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556, a book was published at that place, containing the Forms of Prayer and

Ministration of the Sacraments, approved by the famous and godly learned man, John Calvin; in which the administrator is enjoined to take water in his hand, and lay it upon the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and, returning to their own country, with Knox at their head, established sprinkling in Scotland.' "

Grotius says: "That baptism used to be performed by immersion, and not by pouring, appears, both from the proper signification of the word, and the places chosen for the administration of the rite, [John, iii., 23; Acts, viii., 38,] and, also, from the many allusions of the Apostles which cannot be referred to sprinkling. [Rom., vi., 3, 4; Col., ii., 12.]"

Bossuet says; "The baptism of John the Baptist, which served for a preparative to that of Christ, was performed by plunging. When Jesus came to John, to raise baptism to a more marvelous efficacy in receiving it, the Scripture says that *he went up out of the water of Jordan*. [Matt., iii., 16; Mark, i. 10.] In fine, we read not in the Scripture that Baptism was otherwise administered; and we are able to make it appear, by acts of councils and ancient rituals, that for *thirteen hundred years* baptism was thus administered throughout the whole church as far as possible."

Dr. Whitby says: "It being so expressly declared here [Rom., vi., 4; Col., ii., 12] that we are buried with Christ in baptism by being *buried under water*; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this *immersion* being religiously observed by *all Christians for thirteen centuries*, and approved by our (Episcopal) church, and the *change of it into sprinkling*, even *without any allowance*, from the author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity [Note on Rom., vi., 4.]"

Tholuck (on *ibid*) says: "In order to understand the figurative use of baptism, we must bear in mind the well known fact, that the candidate in the primitive church was *immersed in water and raised out of it again*."

Winer says (Manuscript Lectures on Christian Antiquities): "In the apostolic age, baptism was by immersion, as its symbolic explanation shows."

Olshausen (In Com., vol. 1, p. 158,) says: "John's was, in all probability, like Christian baptism, not only because the administrator *immersed* the candidate, but because a formula was used at the immersion." Again (p. 176) "The one half of the act, immersion, represents the negative part, the removal of the old; the other

half, emersion, represents the positive, the introduction of the new."

Bretschneider (Theo., vol. 1, p. 684,) says: "The apostolic churches baptized only by immersion."

Guericke (Ch. Hist., vol. 1, p. 100) says: "Baptism was originally administered by immersion."

Rheinwald (Archeol., p. 303—1830) says: "Immersion was the original apostolic practice."

Hahn (Theo., p. 556,) says: "According to apostolic instruction and example, baptism was performed by immersing the whole man."

Storek (Hist. of Bap., p. 8,) says: "In regard to the *mode*, there can be no doubt that it was not by *sprinkling*, but by *immersion*."

J. H. Fritch (Bib. Theo., vol. iii., p. 507—A. D. 1820) says: "With infant baptism, still another change in the outward form of baptism was introduced—that of *sprinkling* with water, instead of the *former practice of immersion*."

It is superfluous to multiply quotations. I close this list with one from Dr. Wall (Hist. of Infant Bap., part 2, ch. 2, p. 462.) He says: "Their [the primitive Christians] general and ordinary way was to baptize by immersion; or dipping the person, whether it were an infant or grown man or woman, into the water. This is so plain, by an infinite number of passages, that, as one cannot but pity the weak endeavors of such *Pedobaptists* as would maintain the negative of it, so

also we ought to disown and show a dislike of the profane scoffs which some people give the English Anti-pedo-baptists [Baptists] merely for their use of dipping. It was in all probability the way by which our blessed Lord, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a *great want of prudence*, as well as of *honesty*, to refuse to grant to an adversary *what is certainly true* and may be *proved so*. It creates a jealousy of all the rest that one says. As for *sprinkling*, I say as Mr. Blake at its first coming up in England, "*Let them defend it that use it.*"

Now, I would appeal to all our churches, and to each individual member of them. Has not God, by preserving us from being carried away by this general departure from his ordinances, into sprinkling and infant baptism, made it our duty to lift up our voices against the departure? And can we do it unless we bar our communion against the approach of all who have thus departed? Most surely not. Here, then, we must take our stand. God has made it our duty to defend the very threshold of his churches. But this we can do only by refusing admittance to all who have, instead of baptism, received the substituted rite. They bring upon them the mark, not of Christ, but of the beast. However pious they may be, baptized they have not been,

and we must debar them. There is but one way of approach to the Lord's Table sustained by the Scriptures. It has been pointed out. Through this way all must come who would have communion with us. As we could not feel ourselves justifiable in admitting a newly converted person to communion before his baptism, we cannot feel ourselves justifiable in admitting one of another denomination, who is equally, in our estimation, unbaptized. This would be to have *two* ways to the Lord's Table—one for the new convert, and one for the man who happens to belong to another denomination! If we had these *two* ways, the new convert might take advantage of it, and *dodge* the baptism. Thus: He presents himself as a communicant, and tells us that God has just converted him; he has just now believed in Christ, to the salvation and joy of his soul. Would we not reply, "Friend, your first duty is to be baptized. We cannot receive you into our church and to our communion until you are baptized?" But he declines the baptism, and we debar him from the communion. He now goes away and unites with the Methodists or the Presbyterians, and receives sprinkling or pouring for baptism, and returns and asks again for communion! What will we now do? Admit him? Then, why not have admitted him upon his first application? *Is he any more baptized now than he was then?*

If he is baptized when water is sprinkled or poured upon him by a Presbyterian or Methodist, would he not be if a Baptist were to pour or sprinkle the water upon him? Now, as we could not regard sprinkling or pouring as baptism if performed by a Baptist, no more can we so regard it when performed by a Pedit-baptist. No; there is but one Scriptural way to the Lord's Table, and we must require all to walk in it. They must come through conversion and baptism. [Compare Eze., xlv., 7-9.]

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## SECTION II.

*Church Responsibility Continued.*—We have seen that there is but one way of approach to the Lord's Table, namely, through conversion and baptism, and that the churches are to see to it that all who would approach it must come in this way. Let us now proceed to notice that it is equally their duty to enforce the six apostolic laws considered in the fourth chapter. The Saviour has clothed his churches with this authority, and the responsibility is upon them. Who is to enforce the law in Matt., xviii., 15-17? Plainly, the church. Who the law in Rom., xvi., 17? Plainly, we again say, the church. To "beseech the brethren" at Rome is the same



thing as to beseech the church. And it shows that what was thus made the duty of the church *as a whole*, was equally made the duty of each member that constituted that whole. The church at Corinth was bound to enforce the law given in I. Cor., v., 11. This the fourth and fifth verses clearly show, and this the twelfth and thirteenth verses fully confirm.

So the church at Thessalonica is charged to enforce the laws found in II. Thess., iii., 6. The remarks of Dr. Gill are judicious here. He says: "The Apostle is now come to the main thing itself he has in view in this part of the epistle, which is to encourage a regard to the discipline of God's house, and to exhort the church to excommunicate, or remove from communion, all disorderly persons, and those who are to do this he points out, and calls upon, and even commands; and these are the fraternity, the brethren, the society of believers—all the members of the church; for to them to whom belongs the power of receiving members, to them only belongs the power of excluding offenders."

To the church also belongs the responsibility of enforcing the two remaining laws. And nothing is plainer than that the whole question of communion is to be regulated by the *discipline* of the churches. None are to be admitted to communion in the first place without the pre-

requisites; all are afterwards to be debarred if obnoxious to any one of these laws.

But it may be objected that these laws apply only to *members of the church*, and do not therefore bear upon the question of strict communion. In reply, I would say, it is true that the parties to whom these laws apply are spoken of as members of the church; but that does not exempt those who are not, from their application. The following rule in the Methodist discipline is just: "No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church." [Dis., p. 137.]

But this rule, while it is just, does not go far enough. It should extend to *doctrine*, as well as to practice; for it is self-evident that no church can be justified in admitting to her communion any person who *teaches doctrines* which she would not tolerate in her own members, any more than she is in admitting any one who is guilty of any *practice* she would not tolerate. Hence, every one of these laws applies to those that are *without*, as well as those that are *within*.

Are we required to mark and avoid them who cause divisions and offenses, contrary to the doctrine which we have learned, and avoid them? And would we not enforce this law against one of our own number? Then, should we not en-

force it against others who, if of us, would cause divisions amongst us? Can we do otherwise, and be consistent? Can we do otherwise, without contracting guilt? In the case of one of our own number, we would *exclude* from communion. In the case of the other, we could simply *debar*.

Are we required to reject a heretic after the first and second admonition? And were one of our own number to teach heresy, would we not do it? Then, should we do otherwise in the case of a heretic belonging to another denomination? True, we cannot exclude him, for he is beyond our discipline; but should we not debar him from our communion? Let me give an illustration or two.

Suppose that a Baptist minister should begin to teach that pouring and sprinkling are valid modes of baptism, and that infants should receive the rite, how long would we tolerate him? Would we not pretty soon give him the first and second admonition; and if he persisted still thus to teach, would we not exclude him? We most assuredly would. Then, what should we do with all Pedo-baptist ministers who thus teach? Admit them to our communion, when we have just now *excluded* one of our own ministers for doing precisely the same thing? If so, then this same Baptist minister can go and unite with a Pedo-baptist church, become its minister, and return *to our communion*!!

Again, suppose that one of our ministers should begin to teach that all the converting power of the Holy Spirit is in the word; that faith is nothing more than the belief of testimony; that no unbaptized person has any right to pray; that baptism is essential to pardon, etc., would we not deal with him as a heretic, as Paul directs? And should he persist, would we not exclude him? Most assuredly we should. Then, can we admit to our communion those who thus teach, just because they happen not to be members of our churches? Must one *belong to us*, to make such teaching a *sin*?

But if we would exclude one for *teaching* the above doctrines, must we not also exclude for *holding* them? Is not he who *holds* heretical doctrines, as well as he that *teaches* them, obnoxious to the law? Yes; it is the man that is a *heretic* to whom the law applies. Then, we can no more commune with the people that *hold* than we can with him that teaches heresy.

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### SECTION III.

*How Far Intercommunion is Right.*—A church is not bound to admit any but her own members to the Lord's Table. These she is bound to admit. A member of the church, as we have seen, (*v.*

70,] has a right to the communion of the church in which he has membership; and that right remains unimpaired as long as he continues pure in faith and life; but I see nothing in the Scriptures, nor in the fitness of things, forbidding the admission of the members of *sister* churches. These agree in their *terms* of membership, and in their discipline. If the members of such churches be present on a communion occasion, and are in good standing at home, through Christian courtesy, they may be invited to participate. If they are not invited, no *injustice* is done them. And should they, when invited, decline the invitation, they violate no obligation; for there is no law binding them to partake of the Lord's Supper anywhere but in their own church. Through courtesy they are invited, and through courtesy they accept. If they decline, a courteous invitation is all they decline. They can and should come up to the full measure of their *duty* by attendance upon the communion of their own church.

But some have doubted whether it is right even to extend this courtesy. They think that the communion should be confined strictly to the members of the church in which the Lord's Supper is celebrated. But I submit to these brethren whether the Apostle Paul did not participate with the church at Troas [Acts, xx., 7,] in the

breaking of bread? But, was he not a member of the church at Jerusalem? [Acts, ix., 26-27.] I again say that I see no law against the extending of this courtesy, unless it be extended beyond churches of the same faith and order.

And now, any one who wishes to, can see why we are close communionists; or, in other words, why we decline communing with other denominations. We decline to commune with the Presbyterians for two reasons—

1. Our views of the church of Christ, and our terms of membership, are not the same. We regard the church of Christ as being a *congregation of baptized believers*, as stated on page 28. They hold that “the visible church of Christ *consists of all those throughout the world, that profess the true religion, together with their children.*” [Con. Faith, p. 111.]

2. We hold that *immersion is essential to baptism*. They hold that “immersion in baptism is not necessary, but baptism is *rightly performed by pouring or sprinkling water upon the person.*” [Ibid, p. 121.]

Now, as we thus differ, can we walk together? “Can two walk together, except they be agreed?” [Amos, iii., 3.]

We decline communion with the Cumberland Presbyterians on the same grounds precisely that we do with the Presbyterians themselves; for

their views of the church of Christ, of its membership, and of baptism, are precisely the same.

The Methodists differ still more widely from us, especially so far as the *subjects* of baptism and of communion are concerned. They have *three* subjects of baptism, and *three* classes of church members. They have (1) the *justified* believer, (2) the *penitent* believer, and (3) the children of believers, or others, if presented for baptism. One of their ministers, (Dr. T. O. Summers,) in his work on baptism, [p. 21,] says: "We do not mean to say that no one is eligible to baptism who has not an assurance of the pardon of his sins and the regeneration of his nature through faith in Christ and by the power of the Holy Spirit. Far from it. Of course, those who enjoy the witness of adoption are proper candidates for the ordinance; but *so also are all those who do not enjoy it, yet are desirous of attaining it, and are seeking its possession.*" "The second [he should have said the third] class of baptismal subjects comprehend all young children that are sincerely and voluntarily presented for the ordinance." [Page 22.]

Another one of their ministers, (Rev. A. A. Jameson,) in his "Notes on the Twenty-five Articles of Religion, as received and taught by Methodists in the United States," [p. 272-3,] says: "Those who not only acknowledge the

obligations of Christianity, but who heartily receive and rest upon Jesus Christ alone for salvation, as offered by God in the gospel. These are proper subjects for baptism. But penitent believers are proper subjects of baptism. By these, we mean such as believe the doctrine of Christianity, and are heartily sorry for their sins, and are seeking favor and peace with God, and wish to make a profession of their faith in Christ, by taking upon them the obligations of Christian baptism. \* \* Young children are proper subjects of baptism." Methodists not only baptize these "penitent believers," but also invite them to their communion. Mr. Jameson says: "We hesitate not to avow that these are entitled to a place at the holy communion." [Page 298.]

These differences make it wholly incompatible for us to invite them to our communion, because for us to do so would be *practically* to repudiate our own terms of membership and adopt theirs. But this we cannot do until we are convinced that theirs, and not ours, are scriptural. But it may be urged that a large proportion of Methodists are immersed on a profession of their faith, and do not subscribe to the above dogmas. To this it is sufficient to reply, they have shown themselves sufficiently inconsistent to seek membership where these dogmas are held and practiced. They are most assuredly obnoxious to the fourth



and fifth laws which the Apostle has laid down for our government. Where they have sought membership there let them enjoy communion. If they cannot live with us, they should not desire to commune with us. It is, in my estimation, a strange infatuation or perversion that can induce one to prefer membership in churches whose *faith* and *practice* are *antagonistic* to their own, to having it with those who agree with them in both. While in *word* they profess to know the right way, in *works* they deny it. [Titus i., 16.]

But there are the churches of the "Current Reformation." It may be thought by some that they recognize the same terms of membership that we ourselves recognize. But they do not. True, we and they agree as to the *mode* or *action* of baptism. We both believe it to be immersion. But we are very wide apart in our views as to what constitutes the *moral fitness* necessary to a *valid reception* of the rite, and the *end to be attained* in its administration. 1. We differ as to what constitutes the *faith* which must precede baptism. We believe that this faith is composed of the elementary principles of *belief*, *reception*, and *trust*. Faith is called belief when it has respect to *testimony*. See John i., 7; iv., 39-41, 42; x., 38; xx., 31. Acts xv., 7. It is called reception when it has respect to Christ as the *gift of God*. [John i., 11, 12.] "He came," says John, "unto his

own, and his own received him not. But as many as *received* him, to them gave he power to become the sons of God, even to them that *believe* on his name." Here it is plain that to *receive* Jesus and to *believe* on him are identical. Jesus Christ is the gift of God to us, [John iii., 16] in order to our salvation; in the accomplishment of which he sustains to us at least three official relations: That of Prophet [Acts iii., 22; compare Matt. xvii., 5]; that of Priest [Heb. ii., 17; iii., 1; iv., 14, 15; x., 19-21]; and that of King [Acts ii., 36; v., 31; Phil. ii., 9-11; Dan. vii., 13, 14]. Now, he that believes in Jesus receives him in all these official relations.

Faith is called *trust* when it has respect to *promises*. This is its most frequent designation, and is, in my estimation, of vital importance. Hence I have been at some pains to collect a large number of passages in which it is so called. The reader will certainly do himself the favor of taking his Bible and examining them before he proceeds further. He ought not to require me to transcribe them. I will give him a few as a specimen: Eph. i., 13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." I. Tim., iv., 10: "For therefore we both labor and suffer reproach, because we trust

in the living God. Romans xv., 12: "In him shall the Gentiles trust." II. Cor., i., 9: "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." Isa. xxvi., 3, 4: "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because He trusteth in thee. Trust ye in the Lord forever: for in the LORD JEHOVAH is everlasting strength." Now see II. Sam., xxii., 3-31; II. Kings xviii., 20-22; Job xxxv., 14; Ps. xxv., 2; xxxi., 19; xxxiv., 22; xxxvii., 3-40; lii., 8; lxi., 4; lxiv., 10; xci., 4; cxxv., 1; cxliv., 2; Isa. xii., 2; l., 10; li., 5; Jer. xlix., 11; Nahum i., 7; Zeph. iii., 12; Ps. xiii., 5; xxii., 4, 5-26; xxviii., 7; xxxi., 14; xxxiii., 21; Daniel iii., 28; Psalms xxi., 7; xxxii., 10; xxxiv., 8; lvii., 1; lxxxiv., 12; Matthew, xii., 21.

The Encyclopedia of Religious Knowledge speaks well on this subject: "Faith in Christ, which in the New Testament is connected with salvation, *combines assent with reliance, belief with trust.* \* \* The faith by which we are justified is not a mere assent to the doctrines of the gospel, which leave the heart unmoved and unaffected by a sense of the evil and danger of sin and the desire of salvation, although it supposes this assent; nor is it that more lively and cordial assent to and belief in the doctrine of the gospel

touching our sinful and lost condition, which is wrought in the heart by the spirit of God, and from which springeth repentance, although this must precede it; nor is it only the assent of the mind to the method by which God justifies the ungodly by faith in the sacrifice of His Son, although this is an element of it; but *it is the hearty concurrence of the will and affections with this plan of salvation, which implies a renunciation of every other refuge, and an actual trust in the Saviour, and personal apprehension of His merits; such a belief of the gospel by the power of the Spirit of God as leads us to come to Christ, and to commit the keeping of our souls into His hands in humble confidence of His ability and willingness to save us.*"

The moment a sinner has this faith he is justified, pardoned, saved from all his past sins. This conclusion we base upon the following texts: John iii., 14, 15, 16–18–36; v., 24; vi., 40–47; Acts x., 43; xiii., 38, 39; xxvi., 18; Rom. i., 16, 17; iii., 21–31, inclusive; iv., 10–16, inclusive; also, verses 23, 24; Gal. ii., 15, 16; iii., 26; Eph. ii., 8, 9; Gal. iii., 8, 9; Phil. iii., 9; Rom. v., 1, 2; x., 4–8, 9–11.

But the faith of the "Current Reformation" is the simple belief of testimony. Mr. A. Campbell says: "No testimony, no faith: for faith is only the belief of testimony, or confidence in testimony as true. \* \* Where testimony begins,

faith begins; and where testimony ends, faith ends. \* \* Faith never can be more than the receiving of testimony as true, or the belief of testimony.”\*

“Can men, just as they are found, when they hear the gospel, believe?” I answer boldly, Yes; just as easily as I can believe the well-attested facts concerning the person and achievements of General George Washington.

Hence Mr. Campbell, in another place, breaks forth in the following exhortation: “Arise, you sleepers; stand up, you loungers: embrace the proclamation of mercy, and the gift of eternal life through Jesus, and go to work and labor, as Jesus told you, for the food which endures to eternal life. Be immersed for the remission of your past sins. Get washed, you filthy and polluted transgressors, and get under the reign of favor, that your persons and your works may be accepted, and that the Lord may, without equivocation or deceit, say to you, ‘Well done.’ Be assured he will not flatter you with ‘Well done’ unless you have done well.

“Do you believe that Jesus is the Messiah, that he died for our sins, that He was buried, that He rose again, that He ascended on high, that He has commanded reformation and forgiveness of sins,

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\* Christ. Restored, pp. 110-11; Christ. Sys., p. 113; Christian Bap., p. 529.

to be proclaimed in His name amongst all nations. I say, do you believe these sacred historic facts? If you do believe them, or are assured of their truth, you have historic faith; you have the faith which Paul and the Apostles had and proclaimed. Paul was no more than assured that these facts were true; and if you are assured they are true, you have the same faith. Arise and be immersed like Paul, and withhold not obedience, and your historic faith and obedience will stand the test of heaven.”\*

It is plain from all the foregoing that Mr. C. teaches that faith is the simple belief of testimony, or of facts established by testimony; and for such belief, men, just as they are by nature, are fully competent! Such a faith as this the *demons* had. [See Mark, iii., 11; Luke, iv., 41.] And it is awful to flatter a fellow-creature with the assurance that, having this, he has *saving faith*; and that, if he will, having this faith, arise and be immersed, his faith and obedience will stand the test of Heaven, though he deserves to be called a sleeper, a loungee, a filthy and polluted transgressor!!!

But, lest one should think that Mr. C. is alone in giving this view of faith, I will quote Mr. Challen’s definition. In a little book entitled

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\* Christian Baptist, p. 529.

"The Gospel and its Elements," p. 121, he says: "Faith, then, is simply the belief of truth, or the receiving of a proposition as true upon its proper testimony."

Mr. Lard says: "Faith and belief are identical. \* \* \* Faith is the simple conviction that what the Bible says is true."

As we and the "Current Reformation" differ about faith, so do we differ about repentance. We regard repentance as comprehending three things: (1,) A godly sorrow [II. Cor., vii., 9, 10]; (2,) a reformation proceeding from this godly sorrow; and, (3,) an actual confession and return to God. [Isa., iv., 6, 7; Luke, xv., 17-21, inclusive.] But Mr. Lard, speaking as the mouth-piece of his people, says: "Repentance is the simple determination of an individual himself to abandon sin, followed by the act."\*

We and they differ as to the condition of the penitent, believing sinner. While we regard him as justified—pardoned, they regard him as still in his sins. And well they may so regard him, if his faith is the simple belief of testimony, and his repentance is nothing more than the simple purpose to abandon sin, followed by the act. But let us hear what they have to say about this matter.

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\* Lard's Quar., vol. 4, No. 4.

Mr. Campbell says: "In my debate with Mr. McCalla, in Kentucky, in 1823, on this topic, I contended that it [immersion] was a divine institution, designed for putting the legitimate subject of it in actual possession of the remission of sins; that to every believing subject it did formally, and in fact, convey to him the forgiveness of sins. It was with much hesitation I presented this view of the subject at that time, because of its perfect *novelty*."\* Then, be it remembered that Mr. C. is the father of this doctrine, and that it is now about *forty-five years old*!

Mr. C. says again: "In the third place, I proceed to show that we have the most explicit proof that God forgives sins for the name's sake of His Son, or when the name of Jesus Christ is named upon us in immersion; that, in and by the act of immersion—so soon as our bodies are put under the water—at that very instant our former, or 'old sins,' are all washed away, provided only that we are true believers."†

Again: "The laws of grace are as sure in their operations, and as certain in their effects, as the laws of nature. When I put my finger into the fire, by a law of nature, it is burned; and just as certainly am I forgiven of all my sins, by a law of grace, when in faith I am immersed in water into the name of the Lord Jesus."‡

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\* Christ. Bap., p. 401. † Ibid, p. 416. ‡ Ibid, p. 422.



"In the ancient Gospel, it was first a belief in Jesus; next, immersion; then, forgiveness; then, peace with God; then, joy in the Holy Spirit.\*

"No man can have a holy spirit otherwise than as he possesses a spirit of love, of meekness, of humility; *but this he cannot have unless he feel himself pardoned and accepted.* Therefore, the promise of such a gift wisely makes the *reception of it posterior* to the forgiveness of sins. Hence, in the moral fitness of things in the evangelical economy, baptism, or immersion, is made the *first act* of a Christian's life, or, rather, the *regenerating act itself*, in which the person is properly born again—'born of water and spirit'—without which into the kingdom of Jesus he cannot enter. *No prayers, songs of praise, no acts of devotion in the new economy, are enjoined on the unbaptized.*"†

"Immersion, we have before said, is the Gospel in water, or the Gospel exhibited in symbols the most significant and impressive. The truth to be believed is one thing, and the belief of the truth another. Both are prerequisites to immersion. The truth must be known and believed before we can be benefited by it. And one item of this truth is, that the blood of Jesus Christ, God's only Son, cleanses us from all sin. Yet God has made it *accessible to us through water*,

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\* Christ. Bap., p. 423.

† Ibid, p. 439.

[Why did he not say through faith?] as certainly as Jesus came by water and blood."\*

"We do most unequivocally connect immersion and the blessings of the New Covenant, as explained in our former essays. But we object to our objectors, the injustice they do us in representing us as ascribing to immersion the efficacy of Christ's blood, seeing we declare that it is through faith in his blood that we receive remission in the act of immersion. Hence, faith and immersion are the media through which these blessings are conveyed to the minds of men, as stated in our last. So that the actual enjoyment of forgiveness, acceptance, adoption, and the gift of the Holy Spirit, are, by a gracious necessity, made *consequent* on a believing immersion into the name of the Lord Jesus."†

In answer to the question "Is a believer in Christ not actually in a pardoned state before he is baptized?" Mr. C. replies: "Is not a man clean before he is washed? When there is only an imaginary or artificial line between Virginia and Pennsylvania, I cannot always tell with ease whether I am in Virginia or in Pennsylvania; but I can always tell when I am in Ohio, however near the line, for I have crossed the Ohio river. And, blessed be God! He has not drawn

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\* Christ. Bap., p. 446.

† Ibid, p. 454.

a mere artificial line between the plantations of nature and grace. No man has any proof that he is pardoned until he is baptized. And, if men are conscious that their sins are forgiven and that they are pardoned before they are immersed, I advise them not to go into the water, for they have no need of it.”\*

Mr. Lard says: “Faith, repentance and immersion *are necessary* to the remission of sins, and the remission is guaranteed on no other conditions.”†

I need quote no more. It is plain, from the quotations already made that the faith which we require as a condition of baptism is not the faith which the “Current Reformation” requires. Our repentance is not their repentance. The condition of our candidate for baptism is not the condition of their candidate for baptism. And though we both immerse, we do it for very different reasons. Though we and they meet at the water, we come there by very different roads and for very different purposes. We can but view the “Reformers” as radically defective in their religious views. Between us and them there are greater differences than there are between us and the other denominations named. To them, therefore, we cannot extend our courtesy. We must

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\* Christ. Bap., p. 530.

† Lard's Quar., Vol. iv., No. 4.

bear our protest against what we esteem pernicious heresy. And this we do not out of any ill will to the churches of the reformation, but because we feel that our duty to Christ and to truth demands it. "We can do nothing against the truth, but for the truth." [II. Cor., xiii., 8.]

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## CONCLUSION.

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In writing this treatise I have endeavored to be very plain and candid. It has been my wish to be understood not only by Baptists, but also by all others who may favor me with a perusal. I wish all to understand the grounds, precisely, on which we base the practice of what is called our "close communion." And I trust all will see that it is not, as it is frequently charged, that we think none but ourselves are Christians, or will get to heaven. We believe that there is more or less of piety in all denominations, and that each will furnish its quota of the saved. We treat our Pedit-baptist brethren, whom we deem unbaptized, precisely as they would treat us did they deem us unbaptized. The statements of Mr. Hibbard (Methodist) are honest and can-

did upon this point, and I invite special attention to them :

“Before entering upon the argument before us, it is but just to remark that in one principle the Baptist and Pede-baptist churches agree. They both agree in rejecting from communion at the table of the Lord, and denying the rights of church fellowship to, all who have not been baptized. Valid baptism they consider essential to constitute visible church membership. This also we hold. The only question, then, that here divides us is, What is essential to valid baptism? The Baptists, in passing the sweeping sentence of disfranchisement upon all other Christian churches, have only acted upon a principle held in common with all other Christian churches, viz., that baptism is essential to church membership. They have denied our baptism, and as unbaptized persons we have been excluded from their table. That they err greatly in their views of Christian baptism we, of course, believe. But, according to their views of baptism, they certainly are consistent in restricting thus their communion. We would not be understood as passing a judgment of approval on their course; but we say their views of baptism force them on the ground of close communion, and herein they act upon the same principles as other churches, i. e., they admit only those whom they deem baptized persons

to the communion table. Of course they must be their own judges as to what baptism is. It is evident that, according to our views of baptism, we can admit them to our communion; but with their views of baptism, it is equally evident they can never reciprocate the courtesy. And the charge of *close communion* is no more applicable to the Baptists than to us, inasmuch as the question of church fellowship with them is determined by as liberal principles as it is with any other Protestant churches, so far, I mean, as the present subject is concerned; i. e., it is determined by valid baptism.”\*

It is refreshing to meet with such an example of fairness and candor as the above. And it is to be hoped if this little book is attacked at all, the effort will be to show that it is wrong in its views of baptism. Unless this can be done, so far as our Pede-baptist friends are concerned it must stand unimpeached and unimpeachable.

And so far as any assaults from the “Campbellites” are concerned, we will let Mr. Campbell defend us. The following from him is all that we need:

In answer to the following query, “Have you any objections to the constitution of a church, published in your last number? (page 519),” he

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\* On Bap., Part II., p. 174.

says: "I have. I object to both matter and form. This Constitution or Covenant, besides other minor matters, is objectionable because it admits an unimmersed person to all the ordinances of the Christian community or congregation, as an *occasional* member, and yet refuses to receive such as regular and constant members. I know of no scriptural authority for such a discrimination. It is arbitrary and unreasonable. If I can admit an unimmersed person once a month for a year to all social ordinances, I can for life or good behavior. When I say *I can do so*, I mean that all precepts, precedents and scriptural reasons authorize such a course.

"But I object to making it a rule, *in any case*, to receive unimmersed persons to church ordinances,—

"1st. Because it is no where commanded.

"2d. Because it is no where preceded in the New Testament.

3d. "Because it *necessarily corrupts* the simplicity and uniformity of the whole genius of the New Testament.

"4th. Because it not only deranges the order of the Kingdom, but makes void one of the most important institutions ever given to man. It necessarily makes *immersion* of non-effect. For with what consistency or propriety can a congregation hold up to the world either the authority

or utility of an institution which they are in the habit of making as little of, as any human opinion?

“5th. Because, in making a canon to dispense with any divine institution of momentous import, *they who do so* assume the very *dispensing power* which issued in that tremendous apostacy which we and all Christians are praying and laboring to destroy. If a Christian community puts into its magna charta, covenant, or constitution, an assumption to dispense with an institution of the Great King, who can tell where this power of granting license to itself may terminate?

“For these five reasons, I must object to the aforesaid constitution, however much I may respect the benevolence and intelligence of those who framed it.”

“But will you not be considered uncharitable in so doing?”

“Yes. In the current use of the term, I must be so considered. But, if we are to be governed by the censures of our worse-informed brethren, where is our courage? And, besides, we will still be considered uncharitable by some, if we do not go the whole way with them in their superstitious or enthusiastic notions and practices. Go with the Presbyterian until he calls you charitable, and the Methodist will exclaim against you; or, go with the Methodist until he



calls you charitable, and the Presbyterian will exclaim 'How uncharitable!'"

"But do you not expect to sit down in heaven with all the Christians of all sects, and why not sit down at the same table with them on earth?"

"It is time enough to behave as they do in heaven when we meet there. I expect to meet with those whom we call Patriarchs, Jews, and Pagans, in heaven. But this is no reason why I should offer sacrifice like Abel, or Abimelech; circumcise my children like Reuben, or Gad; or pray to the Great Spirit as an Indian; because some of these sort (sorts?) of people may be fellow-citizens in heaven. Perhaps I am too charitable now, for some. Be this as it may, I do expect to meet with some of 'all nations, tribes, and tongues,' in the heavenly country. But while on earth I must live and behave according to the order of things under which I am placed. If we are now to be governed by the manners and customs in heaven, why was any other than the heavenly order of society instituted on earth? There will be neither bread, nor wine, nor water in heaven. But if those who propose this query would reflect that all the parts of the Christian institution are necessary to this present State, and only preparatory to the heavenly, by giving us a taste for the purity and joys of that state, they could not propose such a question."\*

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\* *Christ. Bap.*, pp. 527-8.

Is it not surprising that the man who penned the above was a practical open communionist? And is it not also strange that the people who regard him as an oracle are themselves open communionists? But so it is. Should they not blush at their own inconsistency? Let them refute these arguments if they can, or ever hereafter hold their peace so far as the "close communion" of Baptists is concerned. But, leaving them to ponder over the charge of "making immersion of non-effect" by their open communion, let me say a few words to my own beloved brethren.

Dear brethren, I do hope that you will give this little book a careful and candid perusal. Try it by the Word of God; and if it speaks according "to the law and the testimony," as I do most sincerely believe it does, then let it speak to you. Let it cause you to feel the responsibility resting upon you to maintain inviolate all the laws of the Great Master, by which he requires you to regulate the approaches to His table. His churches are the executors of His laws. Then, from this responsibility never for a moment shrink. From your steadfastness, let neither flattery nor frowns remove you. The approval of the Master will richly compensate for all the scoffs of the world. That Lord Jesus Christ will come and pronounce the "Well done, good and

faithful servant," however much men may disapprove. By a strict and firm maintenance of our principles, we can at all times be enabled to say, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." [II. Cor., i., 12.]

So far as your own duty, as an individual communicant, is concerned, it is all summed up in this apostolic injunction: "Let a man examine himself, and so let him eat of that bread and drink of that cup." [I. Cor., xi., 28.]

Examine yourselves with reference to your moral fitness. Ask yourselves such questions as these: "Am I converted? Am I in a state of pardon and acceptance with God?" Turn your eyes within for an answer. Your own consciousness will determine them. It will tell you whether you have seen sin in its soul-polluting and God-dishonoring nature; whether it has become in your view exceeding sinful; whether you esteem it odious and hateful, and have turned away from it as from a deadly poison; whether you have sought deliverance from its power and its guilt in our Lord Jesus Christ; whether, as helpless and guilty, you have cast yourself wholly on His merits, so that all your hope of *salvation* is centered in him; whether, like the

woman in the Gospel, [Luke, vii., 47,] you love much because you have much forgiven; whether you have forsaken all for him, and he is to you the “altogether lovely and the chief among ten thousand;” [Sol., song v., 10–16.] whether you love the people of God; [I. John, iii., 14.] whether you hunger and thirst after righteousness; whether, in a word, you are earnestly desiring conformity to the image of Jesus, and feel constrained by His love to be wholly and only the Lord’s. As to your baptism, you can have no doubt; for here the testimony is all on your side.

Examine yourself as to the *object* you have in view in approaching the Lord’s table. It should be “to show forth his death”—[I. Cor., xi., 26]—to “discern the Lord’s body.” [Verse 29.] Believing that His death is a reality; that He was bruised for our iniquities; that the chastisement of our peace was upon Him; and that He bore our sins in His own body on the tree, we can, in the broken bread, behold His broken body, and in the flowing wine, His flowing blood. These symbols, while they address our senses, will also address our faith; and, while we corporeally eat and drink, our faith can eat the flesh and drink the blood of the Son of man. And thus eating and drinking, ours will be eternal life, and the hope of a glorious resurrection at the last day.

And let us never forget that, while this sacred rite is a *remembrancer* of the death accomplished on Calvary, it is also a *monitor* of our Lord's second coming. [I. Cor., xi., 26.] Then it should teach us to live soberly and righteously and godly in this present evil world, and to be constantly looking for that blessed hope—the glorious appearing of our great God and Saviour, Jesus Christ. Being thus observed, the Lord's Supper will be found one of the most potent instrumentalities appointed by the Great Head of the church for our growth in grace, and meetness for a final participation in the inheritance of the saints in light. Be punctual and faithful, then, in your attendance upon the observance of this sacred ordinance, remembering that “Do this in remembrance of Me” is expressive of a *duty* as well as a *privilege*, and that therefore to neglect it is to sin.

And, now, may “the Lord direct your hearts into the love of God, and into the patient waiting for Christ.” May he help you to “fight a good fight, to keep the faith, to finish your course,” to “be faithful unto death,” and, finally, may “an entrance be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ,” is the sincere prayer of your brother and fellow-laborer in Christ *Jesus*. Amen.

## APPENDIX.

I have observed that when an attempt is made to set forth the teachings of Mr. Campbell, and the "Current Reformation" on the subjects of Faith, Regeneration, Agency of the Holy Spirit in Conversion, etc., etc., the usual cry is "Misrepresentation." And straightway other quotations from Mr. C.'s writings are made to sustain the cry.

It is well known that there is an Orthodox side, and a Heterodox side to nearly all of Mr. C.'s teachings; and I have concluded to place both sides in juxtaposition. So as to cut off all complaint as to misrepresentation, and to enable the reader to compare them; and the "Reformers" can then tell us which side they *endorse*—both they cannot, unless the same fountain can send forth at the same place sweet water and bitter. The truth must lie on the one side or the other.

### ORTHODOX SIDE.

#### FAITH.

"No one can be said to believe in Jesus that does not *confide in Him for his own personal salvation.*"\*

"And what is Christian Faith? It is the belief of testimony. It is persuasion that God is true; that the gospel is divine; that God is love; that Christ's death is the sinner's life. *It is trust in God. It is a reliance upon his truth, his faithfulness, his power. It is not merely a cold assent to truth, to testimony; but a cordial, joyful consent and reception of it.*"†

### HETERODOX SIDE.

#### FAITH.

"No testimony, no faith; for *faith is only the belief of testimony, or confidence in testimony as true.*"\*

"Faith never can be more than the receiving of testimony as true, or the belief of testimony."†

"If as you say [to Amicus] *faith is the belief of testimony; and if faith be no more than the belief of testimony, nothing more than testimony enters into faith. 'For faith, however it comes into existence is no more than the belief of truth.'*"†

Now can these two definitions of faith be reconciled? Never. If faith is, as the one side represents, *a confiding*

\*On Bap. p. 76. †On Bap. p. 294.

\*Christian Sys., p. 113. †Christian Sys., p. 114. ‡Christ. Bap. p. 253.

in Jesus Christ for one's own personal salvation; if it is trust in God and a reliance upon his truth; if it is a cordial, joyful consent to the truth and reception of it, then it is more, infinitely more than the belief of testimony, and it is more than men "*just as they are when they hear the gospel*" are prepared to exercise: (See Christ. Bap. p. 526), for it is morally impossible that one possessed of a carnal mind, which all men "*just as they are*" do possess, can cordially and joyfully consent to and receive the truth, or trust in God and rely upon Him, or confide in Jesus Christ for their own personal salvation. In order to all this a *different* and *better* state of *feeling* towards God and Christ than carnal men possess is indispensable. This is self evident.

## REGENERATION.

"Now faith in God is the first principle—the *soul renewing* principle of religion; as it is the *regenerating*, justifying, sanctifying principle; without it, it is impossible to be acceptable to God. With it a man is a son of Abraham, a son of God; an heir apparent to eternal life, an everlasting kingdom."\*

"The head, the heart, the will, the conscience are all simultaneously exercised in the act of believing in order to justification. The head alone believes nothing. Nor does the heart, the will, the conscience alone believe anything. The understanding simply discerns truth, the conscience recognizes authority, the heart feels love, the will yields to requisition. The gospel engages, interests, captivates the enlightened sinner. So that with his heart, with his whole soul, he believes to righteousness, and with his mouth he confesses to salvation."\*

## REGENERATION.

"No man can have a holy spirit otherwise than as he possesses a spirit of love, of meekness, of humility; but this he cannot have unless he feel himself pardoned and accepted. Therefore the promise of such a gift wisely makes the reception of it *posterior* to the forgiveness of sins. Hence, in the moral fitness of things in the evangelical economy, *baptism* or immersion *is made the first act* of a Christian's life, or rather the *regenerating act itself*, in which the person is properly born again."\*

"Now as soon as, and not before, a disciple, who has been begotten of God, is born of water, he is born of God, or of the spirit.†

\*Christ. Bap. p. 430.

†Christ. Est., p. 206.

\*On Bap., p. 293.

“We are not baptized because of our fleshly descent from members of any church, *but because from above, born of the spirit.*”†

“Begotten of God he may be; but born of God he cannot be until born of water.\*

Here again we have contradictory statements which no ingenuity can reconcile. If with faith a man is a son of Abraham, *a son of God*, if it is a *regenerating*, justifying principle—if it is an exercise in which the *heart feels love*, and if we are baptized *because born from above, born of the spirit*, then it cannot be true that this love of the heart is consequent upon, and *posterior* to baptism. It cannot be true that to be born of God is *impossible* without baptism, and that a man is *only begotten* and *must remain only begotten* until baptized.

#### AGENCY OF THE HOLY SPIRIT IN CONVERSION.

“There yet remains another school, which never speculatively separates the Word and the Spirit; which, in every case of conversion, contemplates them as *co-operating*; or, which is the same thing, conceives of the spirit of God as clothed with the gospel motives and arguments enlightening, convincing, persuading sinners, and thus enabling them to flee from the wrath to come. In this school, *conversion* and *regeneration* are terms indicative of a *moral or spiritual change*—of a change accomplished through the arguments; the light, the love, the grace of God expressed and revealed, as well as approved by the supernatural attestations of the Holy Spirit. They believe and teach that it is the spirit that quickeneth, and that the word of God—the living Word

#### AGENCY OF THE HOLY SPIRIT IN CONVERSION.

“The *argument* is the *power* of the spirit of man, and the *only power* which one spirit can exert over another is its arguments.

“And when we think of the power of the spirit of God exerted upon minds or human spirits, it is impossible for us to imagine, that that power can consist in anything else but *words and arguments.*”†

“As the spirit of man puts forth all its moral power, in the words which it fills with its ideas; so the spirit of God puts forth all its converting and sanctifying powers in the words which it fills with its ideas.

“If the spirit of God has spoken all its arguments; or, if the New and Old Testaments contain all the arguments which can be offered to reconcile man to God, and to purify them who

\*On Bap., p. 69. †Ibid, p. 390.

\*Mill, Har. extra p. 30. †Christ. Rest., p. 349.



is that incorruptible seed which when planted in the heart, vegetates, and germinates, and grows, and fructifies into eternal life."\*

"And indeed I have no more faith in any man's profession of religion, than I have in the sincerity of Mahomet, who does not believe in the Father, and in the Son, and in the Holy Spirit as *co-operating* in the *illumination*, pardon, and sanctification of fallen, sinful, and degraded men."†

"I COULD not, indeed, esteem as of any value the religion of any man as it respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit."‡

"I believe the spirit accompanies the word, is always present with the word, and *actually* and *personally* works through it upon the moral nature of man, but not without it."||

"If any man asks me how the influence and aid of the Holy Spirit is obtained, I answer by prayer and the word of God."

"From the answer above given to query first, I am authorized to say that '*saving faith*' is wrought in the heart by the Holy Spirit, and that no man can believe to the saving of his soul, but by the Holy Spirit."‡

"On the subject of spiritual influence, there are two extremes of doctrine. There is the *word alone* system, and there is the *spirit alone* system. I believe in neither.¶

are reconciled, then *all the power of the Holy Spirit is spent*, and he that is not sanctified and saved by these, cannot be saved by angels or spirits, human or divine."\*

"Do you allege that the Holy Spirit can exert no greater influence upon the human mind, than is found in the arguments which are written in the New Testament?

"I do, provided always, that the arguments are understood. . . . We plead that all the converting power of the Holy Spirit is exhibited in the Divine Record.†

"All the moral power of God or man is exhibited in the truth which they propose. Therefore, we may say, that if the light of the truth contain all the moral power of God, then *the truth alone is all that is necessary* to the conversion of men, for we have before agreed and proved, that the converting power is moral power.‡

"Can men just as they are found, when they hear the gospel believe? I answer boldly, yes."||

"*Assistance to believe!* This is a metaphysical dream. How can a person be assisted to believe? What sort of help, and how much is wanting?"

We conclude then, since belief in Christ and being born of God are identical, and since belief in Christ is shown by the preceding premises to *depend on the truth alone*, that the *truth alone* is that on which depends being born of God or Conversion.‡

It is scarcely worth while to sum up the points of difference between these two sides on the influence of the Holy Spirit. Every reader will be fully competent to do

\*On Ban., p. 287. †On Ban., p. 289. ‡Ibid, p. 289. ||Debate with Rice, p. 748. §Christ. Ban., p. 329. ¶On Ban., p. 296.

\*Christ. Rest., p. 350. †Christ. Rest., p. 350. ‡Ibid, p. 362. ||Christ. Ban., p. 529. §Lord's Rev., p. 103.

so for himself. That they are antagonistic must be clearly seen. Had Mr. C. and his followers never taught anything on this subject but what is contained in the left hand column, they would have met with no opposition from Baptists. The right hand column shows the true system of Campbellism. Mr. Lard, in his Quarterly, Vol. 4, No. 4, has published as many as sixteen articles of belief in order to set forth the true faith of the denomination. On the points before in the articles read :

6. "That faith and belief are identical ; and that faith is the simple conviction that what the Bible says is true ; and that the motion of various kinds of faith is false."

QUERY—Is there no difference between the faith that *works by love*, (Gal. v : 6) and purifies the heart ; (Acts xvi, 9) and that faith by which a man can remove mountains, without having love, and with which he is nothing ? (I Cor. xiii : 2.)

7. "That repentance is the simple determination of the individual *himself* to abandon sin, followed by the act."

QUERY—Then what is the meaning of Paul in 2 Tim., ii : 25 ? not to name other texts.

8. "That faith, repentance and immersion are necessary to remission of sins, and the remission is guaranteed on no other condition."

QUERY—Then what mean Acts x : 43 ; and Acts xxvi ; 18 ; not to mention other texts.

10. "That the Holy spirit is *promised only to the forgiven*, and that [He] dwells in all such."

QUERY—Then, the faith, the repentance, and the immersion, which *precede* forgiveness, are not "begun and carried on" by the Holy Spirit ? If a man can *believe, repent and obey* without any aid from the Holy spirit, why does he need Him afterwards ? But this is *Campbellism!*

It is remembered by many that, in the year 1840, Mr.

Campbell published a "Creed" for the purpose of showing that he did not dissent from the articles adopted by the "Christian Alliance," which creed caused even the astute John L. Waller to believe that he was becoming quite *evangelical*. It can be found in the first volume of the Western Baptist Review, page 464, with Waller's notes upon it. It runs thus:

"I declare—

"1. That I believe that all Scripture given by inspiration of God is profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be perfect and thoroughly accomplished for every good work.

"2. I believe in one God, as manifested in the person of the Father, of the Son, and of the Holy Spirit, who are, therefore, one in nature, power, and volition.

"3. I believe that every human being participates in all the consequences of the fall of Adam, and is born into the world frail and depraved in all his moral powers and capacities, so that, without faith in Christ, it is impossible for him, while in that state, to please God.

"4. I believe that the WORD, which from the beginning was with God, and which *was God*, became flesh, and dwelt amongst us as Emmanuel, or God manifest in the flesh, and did make an *expiation of sin* by the sacrifice of himself, which no being could have done that was not possessed of a super-human, super-angelic and Divine nature.

"5. I believe in the justification of a sinner by faith, without the deeds of law, and of a Christian, not by faith alone, but by the obedience of faith.

"6. I believe in the operation of the Holy Spirit through the Word, but not without it, in the conversion and sanctification of the sinner.

"7. I believe in the right and duty of exercising our own judgment in the interpretation of the Holy Scriptures.

"8. I believe in the divine institution of the evangelical ministry; the authority and perpetuity of the institution of baptism and the Lord's Supper."

Upon these "Articles of Faith," John L. Waller comments as follows:

"1. This first article is substantially the same as the one you will find in all the evangelical creeds. He that subscribes understandingly to this article cannot make anything else but the Bible authoritative in things of religion. It is nothing more than the great principle 'That the Bible alone is the religion of Protestants.' It makes the Bible, and not a creed, the bond of union and communion.

"2. This asserts the doctrine of the Trinity in terms to which the Nicene Council, with Athanasius at its head, could not have objected. And we are glad to see that Mr. Campbell does not, like some others, look upon the doctrine of this article as idle speculation, but is manfully defending it against the assaults of the Unitarians; nor does he seem disposed to give quarter for a moment to those who wish to hold opposing sentiments as 'private property.'

"3. In saying 'that every human being participates in all the consequences of the fall of Adam, and is born into the world frail and DEPRAVED IN ALL HIS MORAL POWERS AND CAPACITIES,' he asserts the doctrine of 'total depravity' in language strong enough and definite enough to suit the taste of the most fastidious. The language of Augustine, or of the Synod of Dort, or the Westminster Assembly, on this subject, is not more purely orthodox. At least, we concur with him fully, and marvel what some of his brethren will think of his sentiments. We trust, however, that upon mature deliberation, they will be convinced that this article accords strictly with the Sacred Scriptures.

"4. This article, in asserting the absolute divinity of Jesus Christ, and that he did make an *expiation* of sin by the sacri-

fice of himself, is, towards the Unitarians of every grade and degree, like the cherubim and flaming sword about the tree of life towards transgressing man—it *bars their approach forever!*

“ ‘High in front, advancing,  
The brandished sword of God before them blazed,  
Fierce as a comet.’ ”

“5. We feel especially grateful for this article. It must, we think, help some of the disciples out of their misapprehensions of the Scriptures. We hope to hear them in future teach, not that *sinner*s are justified by faith and obedience, but by faith *without the deeds of law*—that is, by faith alone. That it is the *Christian* who is justified by the *obedience of faith*.

“These doctrines they will find fully asserted by Paul and James; the former on the justification of the sinner, the latter on the justification of the Christian. We commend this article to all the disciples. The distinction it draws will serve to rid them of some of their ‘miraculous mistakes,’ and free them from ‘many a blunder and foolish notion.’

“6. This article asserts the operation of the Spirit in the conversion and sanctification of the *sinner*. In other words, it declares that the Spirit *operates on sinners* in their conversion and sanctification only through the truth. We have long since expressed our concurrence in this sentiment.

“But we forbear. We need not comment on the remaining articles. We have said thus much to express our entire approbation of Mr. Campbell’s creed; and hope that all the members of his denomination may give the same hearty assent that we do. The old friends of the late B. W. Stone—the Christians—cannot consistently receive it. They will squirm and make wry faces. We hope, nevertheless, that they will be brought ultimately to eat it; and we feel sure that (unlike the apocalyptic book) if it proves bitter to the

mouth, it will be found sweet to the belly. At least, we shall expect no more clamoring against Baptist creeds. The creed question is now settled. The Baptists certainly have as much right, by all law, human and divine, to make and publish a creed, as Mr. Campbell. The conflict then is over, and peace restored on this subject. The skull of the great champion against creeds is penetrated by a pebble from his own brook; he is decapitated by his own sword. *Requiescat in pace!*"

Mr. Waller is here seen to fully indorse Mr. Campbell's Creed. But, as we shall presently see, he was *deceived* by it. And not only was he deceived; others were deceived also—amongst them Dr. S. W. Lynd. It was in reference to it that Dr. Lynd wrote as follows: "With his (Mr. C.'s) views, as formerly expressed, we could not sympathize; but, as expressed recently, they are in conformity with our own views. In the remark above, I have reference to his views as set forth in the following articles, published I think, in 1846." [See articles above.]

Grateful would I be to know that these articles did set forth Mr. C.'s real sentiments, and were heartily endorsed by the sect that bears his name. Some of them perhaps do. But a year had not elapsed before Mr. C. turned his back on the fifth article particularly, and it became necessary for John L. Waller to speak of Mr. C. and his creed as follows:

"Less than a year ago, (it was in August last,) we published Mr. C.'s approval of the basis of union by the Liverpool Convention for the Evangelical Alliance. He explicitly declared his belief of the articles then set forth, 'when stripped of their metaphysical terminology;' and he very respectfully provided to take off their Babylonish habiliments, and to set forth his own creed in the premises, clad in the most choice attire of the Bethany wardrobe. He took especial pains 'to prevent the suspicion that he might be influenced by his disbelief of

some of these articles of alliance.' One article put forth by the Liverpool meeting, and since adopted by the Alliance, reads thus: 'The justification of a sinner by faith alone.' This Mr. C. stripped of all metaphysical terminology thus: 'I declare, 5. I believe in the justification of a sinner by faith, without the deeds of law; and of a Christian, not by faith alone, but by the obedience of faith.' All this the curious may find in the *Harbinger*, of July, last year, page 385. And what did Mr. C. then mean? Aye, what did he then *say*? Why, if he is to be interpreted by the ordinary laws of language, he most emphatically announced his belief of the *doctrine* of this article; his only objection being to its metaphysical terminology. His own paraphrase of it, to every candid mind, does not vary in one particular from the sentiment expressed in the article of the Alliance. He believed in the 'justification of a sinner, *without the deeds of law*'—not of the law, meaning the Jewish law, but of *law* in its broadest sense, *all law*, whether revealed or natural, moral or ceremonial; in other words, that the instrument of a sinner's justification is *faith alone*. He removes the last vestige of doubt respecting his meaning, by telling us that he believes in the justification 'of a Christian, not by faith alone,' (as he had just asserted of a sinner,) 'but by the obedience of faith.' All this is as clear as the sun in the Heavens; and hence, we, in common with all Evangelical Christians, hailed his creed with great pleasure.

"But in the *Harbinger*, of March ult., Mr. C. shows an evident disposition to veer round—to recede from this very Orthodox article in his creed. He grumbles and snarls at the doctrine of justification as set forth by the Alliance. He finds something else wrong besides the mere 'metaphysical terminology.' He quarrels now with the *sentiment* of the article, although he solemnly endorsed it in July of last year! Now *why* all this twisting and turning? What has come over the

spirit of his dreams? Has he been blown around to his former position by the indignant breath of his brethren, who could no longer follow him in his religious circumgyrations? Be this as it may, in his March number, *ut supra*, page 168, he thus *unsays* what he solemnly *said* in July, 1846.

"The interpretations of sacred scripture on the subject of a sinner's justification before God, entertained by this Alliance, is then, that God *justifies a sinner by faith alone*. This is the essence of the gospel, or the essential doctrine of the Bible, according to the philology of the Evangelical Alliance. It is perspicuous, definite, and brief, and therefore free from ambiguity. But is there any identical or even similar proposition in the Christian scriptures? Not one.

"No 'identical or even similar proposition in the Christian scriptures!' Was Mr. C. asleep when he wrote this sentence? Let us quote from his new version of the scriptures, Gal. ii; 15, 16: 'We, who are Jews by nature, and not sinners of the Gentiles, *knowing that a man is not justified by works of law, BUT ONLY THROUGH THE FAITH OF JESUS CHRIST*; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of law; for by the works of law no flesh shall be justified.' If this is not an identical, it is at least a very similar proposition to that of the Alliance — *very similar indeed!* One must be profoundly skilled in metaphysics to distinguish the difference in sentiment between justification 'by faith alone, and justification only through the faith of Jesus Christ,' or even 'justification by faith without the deeds of law.' Mr. C. teaches the justification of sinners, in the sense of the last two, in his new version and his creed, and yet, with the utmost coolness, he repudiates it in the sense of the Evangelical Alliance.

"But he proceeds to affirm: 'To say that the just shall live by faith, is the breadth of the heavens from saying that



the just shall live by faith alone.' But the article in question speaks of the justification of the sinner, and not of the life of the just. Did Mr. C. wish to lead his readers from the true point? But granting the perversion, still what is there in the doctrine of the Alliance farther from the truth than in that of Mr. C. himself, as already shown? Will some reformer, skilled in spiritual astronomical calculations demonstrate how much farther from truth's pole-star is the proposition, that sinners are justified by faith alone, than the proposition that they are justified only through the faith of Jesus Christ—justified by faith without the deeds of law?

"'But the proposition of the Alliance in the form of its enunciation,' continues Mr. C., 'amounts to a literal contradiction of an apostolic proposition. The Alliance says: 'A man is justified by faith *alone*.' James says: 'A man is justified by works, and not by faith *only*.' Is not the predicate '*by faith alone*,' and the predicate '*not by faith only*' literally a contradiction? The apostle James, then, and the Alliance are clearly at issue.'

"Yes; and the Apostle James, and the Apostle Paul, to say nothing of Mr. C. himself, are clearly at issue, according to this mode of interpreting James. Let us see: *James*—'A man is justified by works, and not by faith only.' *Paul*—'Man is not justified by works of law, but only through the faith of Jesus Christ.' *A. Campbell*—'I believe in the justification of a sinner by faith, without the deeds of law.'" So if the Alliance are at issue with James, so are Paul and Mr. Campbell, (or, rather, so was Mr. C., in July of the year of grace 1846!) Or, does Mr. C. mean to assert that he has made a discovery which has hitherto escaped the vision of mankind, viz., *works which are not deeds of law*? that a sinner may be justified by *works*; but that he cannot be justified by the *deeds of law*? But James was speaking of the justification of a *Christian*, and not, like Paul, of the justifica-

tion of a sinner: he is treating upon such persons as Abraham was when he offered up his son—one who was strong in faith, possessed of a faith that *worked* by love, and whose faith, years before that, was imputed unto him for righteousness. So there is no issue between the Alliance and the Apostle: the former spoke of the justification of the sinner, the latter of the justification 'of a Christian, not by faith alone, but by the obedience of faith.' This Mr. C. knew, and well understood, less than a year ago; but it seems now to have passed strangely out of his mind! Mr. C. possesses a very convenient, or else a singularly treacherous recollection.

"'When, then,' writes Mr. C., inquiringly, 'the divine oracles assign evangelical justification to six different causes, why should the Alliance choose to assign it to only one?' We invite Mr. C. to stand before his mirror, and turning his reflections back to last July, to submit to the interesting individual before him the same interrogatory. The answer, we doubt not, will be perfectly satisfactory—perhaps will overwhelm him in confusion.

"But enough. It is with unfeigned regret that we see this disposition in Mr. C. to recede from a doctrine in which, but a few months ago, he seemed so firmly established. Mr. C. has almost unbounded influence over thousands of professed Christians in this country, whose sentiments he controls and fashions at his pleasure. He can do the cause of truth incalculable good; for if he should stand firmly in its defence, the large mass of those who have hitherto followed him in all his devious and chimerical courses will still cleave to him with unflinching confidence. But while he is wrong on the subject of justification, we can expect nothing good to result. Years ago he endorsed the sentiment of Luther: 'Justification is the article of a standing or falling church.' An error in this doctrine is fatal to the cause of Christianity. But we

hope that Mr. C. wrote the article, upon which we have been commenting, in haste and without due reflection, and that he will, as he has often done in other cases, extract its poison in his *Harbinger*.

"We will conclude these hastily written remarks by a quotation from Rom. iii., according to the new version: "By works of law there shall no man be justified in His sight; because through law is the knowledge of sin. But now a justification, which is of God, without law, in exhibition, attested by the law and the prophets; even a justification which is of God, through Jesus Christ, for all, and upon all, who believe, for there is no difference. For all having sinned and come short of the glory of God, are justified freely by His favor, through the redemption which is by Christ Jesus; whom God has set forth a propitiation, through faith in His blood, for a demonstration of His own justice, in passing by sins which were before committed, through the forbearance of God; for a demonstration, also, of His justice in the present time, in order that He may be just, when justifying him who is of the faith of Jesus. Where, then, is boasting? It is excluded. By what law? Of works? No; but by the law of faith. We conclude, then, that by faith man is justified, without works of law.' "\*

Mr. Waller heads the above, "Shadow of Turning," which intimates the fact that while Mr. C. had, as he thought, when he commented upon his creed, *turned* from his heretical doctrine touching the justification of a sinner, he had only *seemingly* turned. It was but the "shadow of turning." And we all know that the "hope" expressed by Mr. Waller in this article, that Mr. C. would "extract the poison" of his re-adopted heresy, has never been realized. And now, as Mr. C. has turned his back upon the *evangelical* portion of his

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\* *Western Bap. Rev.*, Vol. II., pp. 272-278.

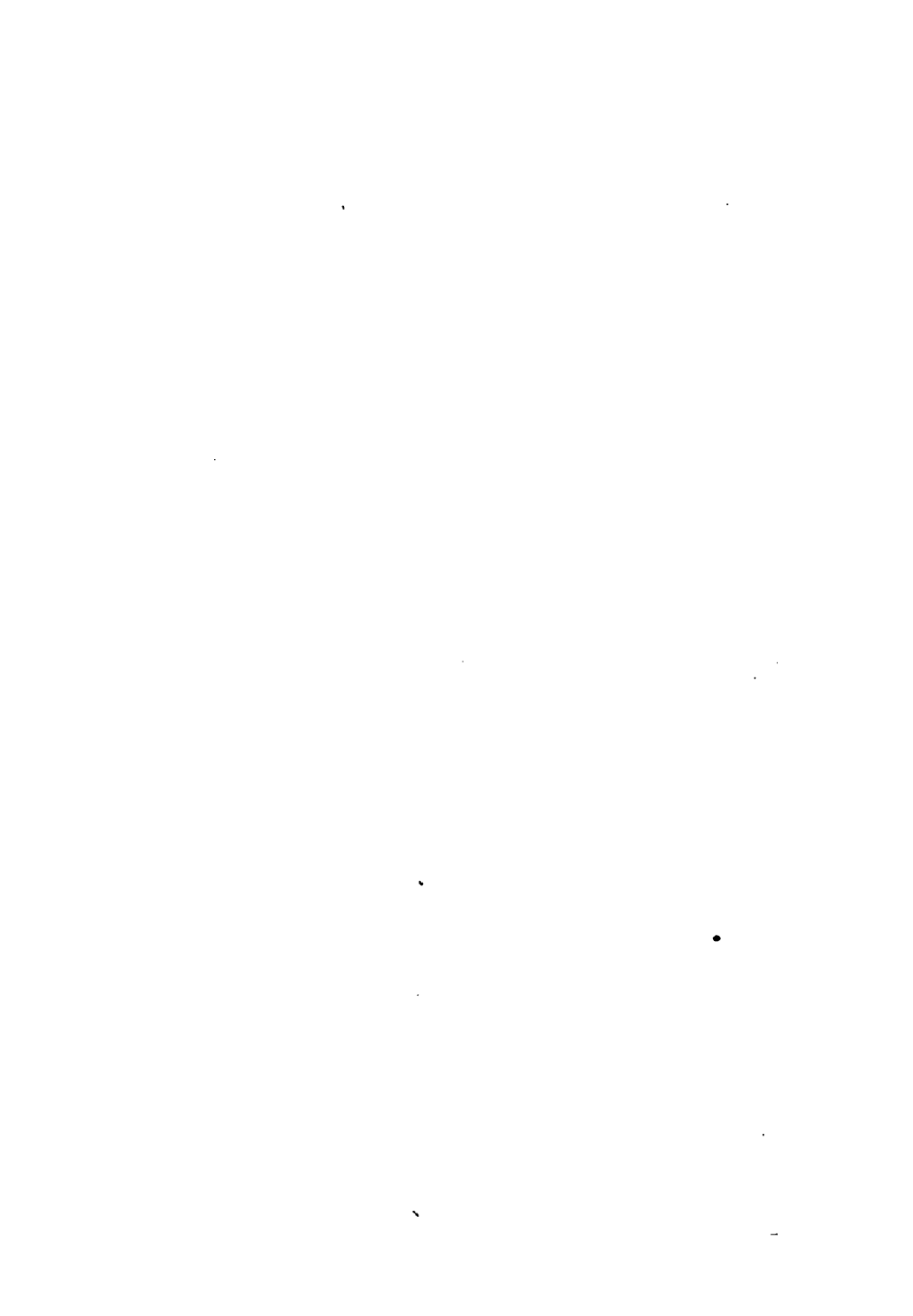
writings and *avouched* the anti-evangelical, the former should never be quoted as his *real sentiments*. Nor should any one be charged with misrepresentation because he does not quote them in setting forth Mr. C.'s real views.

Again I close. Reader, may God bless you and guide you into the truth, for Christ's sake. *Amen.*





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